# WORLD CALL

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**More Abundant Life For Indian Villagers**

LOUISE MOSELEY

☆

**Ten Days In Africa**

MAE YOHO WARD

☆

**Participation in United Churches**

VIRGIL A. SLY

☆

**MARCH**
**1955**

☆

**Price 20 Cents**

March, 1955

Vol. 37 No. 3

# WORLD CALL

International Magazine for Disciples of Christ

## The Cover

Both the cover picture and those accompanying the article by Louise Moseley on pages 22-27 are by *Verona from Black Star* and were taken in India on special assignment. The church on the cover is that at Takhatpur, center of the Abundant Life Project headed by Dr. Samuel Maqbul-Masih. Future issues of WORLD CALL will feature other pictures taken on the Black Star assignment.

## Hidden Answers

1. Why should Disciples remember the name of Bokoleale Jean?
2. Who received the Colgate Citation this past February?
3. Can Disciples continue to witness within united churches?
4. Name one of the responsibilities carried by William D. Hall.
5. What is happening at Takhatpur and Damoh in India?
6. How are Jamaicans cooperating to overcome mountainous problems?
7. Who is Miss Ella Williams?
8. Why did Thomas Cross move to the state of Michigan?
9. Describe a *gathered colony* church on the mission field.
10. Where is Jane Davis teaching?
11. What significant event was held in Asuncion, Paraguay, from October 30-November 1, 1954?
12. What honor came to Frank Rose?
13. Where is the House of Friendship?

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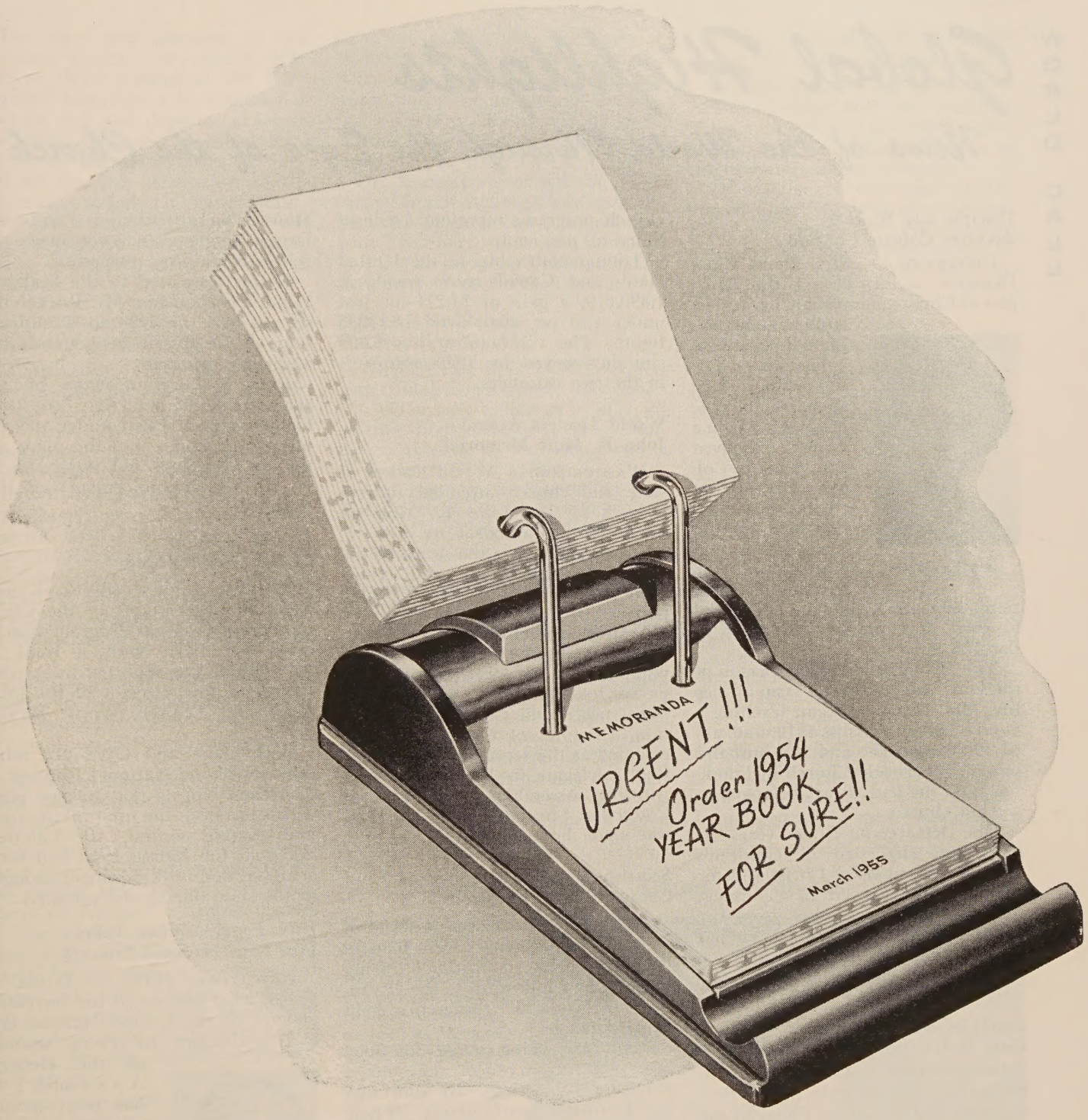


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# Global Highlights

## News of the World Through the Eyes of the Church

### Disciple Lay Worker Receives Colgate Citation

CINCINNATI. — Mrs. Doris Clore Demaree, a member of the Disciples of Christ communion, has received Protestantism's highest award to a layman or laywoman. Mrs. Demaree, the wife of an Indiana farmer, received the Russell Colgate Distinguished Service Citation here on Feb. 8 at the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

Mrs. Demaree

The 1955 Christian "lay person of the year" has lived on a farm all her life. Mrs. Demaree began teaching a Sunday school class in 1919, and until 1947 when she and her husband joined Tabernacle Church in Franklin, Ind., she had always belonged to a rural church.

Mrs. Demaree for fifteen years has been state chairman of children's work for Disciples of Christ and for the Indiana Council of Churches.

In addition to all this, from her typewriter through the years has come a steady flow of church magazine articles and Sunday school material items.

### Disciples of Christ Report Gain in Giving and Membership

INDIANAPOLIS. — Contributions to missionary enterprises by members of churches of Disciples of Christ in the United States and Canada were the highest in history during the year which ended on June 30, 1954, when a total of $9,453,867 was reached. This is reported in the 1954 Yearbook of Disciples of Christ. At the same time, Disciples also gave $50,828,610 for local church programs.

On a per congregation basis, these figures represent an average of $1,180 contributed to Mission causes and $6,346 to local programs by each church unit during the year. The missionary giving total is an increase of fifteen per cent over the previous year, and contributions to local church programs represent a rise of fourteen per cent.

Total membership in the United States and Canada now stands at 1,890,679, a gain of 34,271—or just under two per cent—over the 1953 figure. The communion has 8,009 churches served by 7,598 ministers in the two countries.

### World Leaders Attend John R. Mott Memorial

WASHINGTON. — World leaders of state and church attended funeral services of Dr. John R. Mott in Washington Cathedral on Feb. 7, one week following the death of the 88-year-old churchman and Nobel Prize winner in his Orlando, Fla., home.

From all parts of the world tributes came to the man who for 70 years was in the forefront of movements for education, welfare, missions, peace and Christian cooperation. Disciples of Christ were represented at the service by Mrs. E. V. Pugh, delegate in 1948 to the constituting Assembly of the World Council of Churches where Dr. Mott was made honorary president.

### Scottish Churches Hold Conferences on Evanston

EDINBURGH, SCOTLAND.—A series of eight local conferences were held in different towns in Scotland during January as a follow-up to the "Evanston to Scotland" conference held here recently.

Plans are being made for four more local conferences and many more local meetings, all addressed by Evanston participants. These "Evanston to Scotland" conferences are organized by the Scottish Churches' Ecumenical Association which is a fellowship of people who believe that the churches and Christians are today being called to commit themselves more deeply to each other in a common obedience to Christ.

### Huge Rockefeller Gift Aids Theological Education

NEW YORK. (RNS). — John D. Rockefeller, Jr., has given twenty million dollars in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious training purposes.

It was presented to the Sealantic Fund, a corporation Mr. Rockefeller set up here in 1939 to administer some of the gifts in his general philanthropic program.

Dana S. Creel, director of the Sealantic Fund, said that "the fund has plans pretty well under way for use of the money, but the plans are not yet complete and there can be no further announcement at this time."

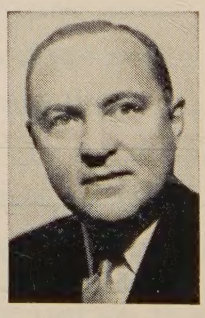
### Kansas Leads in CROP Contributions

TOPEKA, KANSAS. (RNS).—Kansas leads all other states in the Christian Rural Overseas Program (CROP) drive for 1954, with a total of $222,000, it was reported by Arnold Lambert, state director of the joint CROP and Church World Service drive.

Both CROP and CWS are relief agencies of the National Council of Churches. Noting that in past years Texas has been the top-ranking state with Kansas second, Mr. Lambert said that the Kansas total had been achieved despite widespread drought in the state during the summer.

### U.N. Legal Adviser Takes Post with National Council

NEW YORK. (EPS). — Ernest A. Gross, legal adviser to the secretary-general of the United Nations and a U.S. delegate to several sessions of the General Assembly, has been named chairman of the department of international affairs of the National Council of Churches. Mr. Gross has been named chairman for a three-year term with the department, long administered by Dr. Walter W. Van Kirk as executive director. Mr. Gross, a member of the Methodist church and a graduate of Harvard Law School, was an assistant secretary of state in 1948.



Mr. Gross

The new staff member of the National Council was a U.S. delegate to three sessions of the U.N. General Assembly, a lieutenant colonel on the war department's general staff, and now is special legal adviser to the Department of State and to the U.S. delegation to the International Labor Organization.

He holds the U.S. Legion of Merit and the Order of the British Empire and is a member of several bar associations.

### Disciple Honored for Religious Liberty Work

WASHINGTON, D.C. (RNS). — Dr. Charles Clayton Morrison and Dr. Joseph M. Dawson received citations here from Protestants and Other Americans United for Separation of Church and State for their work on behalf of religious liberty.

Dr. Morrison, a Disciple, is editor-emeritus of the *Christian Century*, undenominational Protestant weekly published in Chicago. Dr. Dawson retired in 1953 as executive secretary of the Baptist Joint Committee on Public Affairs, with headquarters here.

Both men were praised for the books and papers they have written on religious liberty and constitutional separation of church and state.

### Baptists and Disciples Hold Joint Workshops

BERKELEY, CALIF.—"Our Faith at Work" was the theme of four workshops in social education and Christian action held in northern California in January. Featured leaders of the workshops were Lewis H. Deer, national director of social education in the department of social welfare of The United Christian Missionary Society, and Donald B. Cloward, director of Christian social concern for the American Baptist Convention.

These workshops, sponsored jointly by the Baptist and Disciples brotherhoods in northern California, were designed to assist social education and action leaders and ministers in the local churches in understanding and developing this area of service within the church.

Workshops were held in Selma on Jan. 19, in San Jose on Jan. 20, in Chico on Jan. 21, and here on Jan. 22.

### John Knox to Deliver Hoover Unity Lectures

CHICAGO.—Dr. John Knox, professor of New Testament at Union Theological Seminary in New York City, will present the 1955 series of William Henry Hoover Lectures. This series of lectures on Christian unity, under the auspices of the Disciples Divinity House, will be given at the University of Chicago on April 11, 12 and 13.

Dr. Knox's subject will be "The Early Church and the Coming Great Church." In the lectures he will deal with The Shared Life, The Common Faith, The Growing Unity and The Authority of the Early Church.

### Churches Set Record For Building in 1954

WASHINGTON, D.C. (RNS).—American churches spent more than $588,000,000 on new buildings in 1954, an all-time high, according to preliminary estimates by the Departments of Commerce and Labor.

And government economists predicted that more than $600,000,000 worth of construction would be undertaken by churches this year.

### Baltimore Pastor to Visit Disciples Chaplains in Europe

BALTIMORE, MD. — Frederick W. Helfer, minister of Christian Temple here, will visit Europe in May and June upon the invitation of military authorities and in the interest of the Committee on Military and Veterans Services of Disciples of Christ of which he is a member.

Dr. Helfer, who will be released from his duties at his church for a month's period, will visit Disciples chaplains and will participate in a Disciples chaplains' retreat and in an interdenominational retreat.

Dr. Helfer is chairman of the International Convention Commission on Chaplaincy Endorsement and an active participant in the affairs of the General Commission on Chaplains.

**Special Days**

**Mar. 6** Foreign Missions Day

### Southern Presbyterians Defeat Merger Plan

ATLANTA, GA. (RNS).—A plan to unite the three major Presbyterian bodies in this country has been defeated by Southern Presbyterians.

With only partial returns reported, more than the necessary twenty-two presbyteries of the Presbyterian Church in the U.S. had voted against the merger. The other two denominations involved are the Presbyterian Church in the U.S.A. and the United Presbyterian Church.

The presbyteries of the three churches will continue to vote until spring. Voting in the United Presbyterian Church did not get under way until late in January.

### Symphony Society Organized By Missionaries in Philippines

VIGAN, PHILIPPINES.—A symphony society for this area of Ilocos Sur is being organized here by missionaries

## Disciples Ministers Attend Orientation Program

**More than seventy Disciples of Christ ministers, with their wives, from seven states attended a two-day orientation session at Missions Building in Indianapolis on Jan. 18-19. The meeting initiated a continuing program whereby interested ministers and laymen of churches of Disciples of Christ in the United States and Canada may become better acquainted with the communion's national organizations. In the photo at right Mr. and Mrs. Joe M. Maffet of Athens, Ohio, right, examine a chart while C. O. Hawley, director of Unified Promotion, discusses it.**

—Photo by Neill

of Disciples of Christ. It is a further step in a long-range program to uncover musical talent and to educate the people of this rural section of the Philippines to a greater appreciation for good music.

Hubert Reynolds, missionary in Vigan with The United Christian Missionary Society, reports that the proposed symphony society has gained the interest of the mayor of Vigan and the governor of Ilocos Sur. Mr. Reynolds reports that effort is being made to secure financial undergirding of the program and to obtain sheet music and instruments.

### Errett Family Sells Publishing House

The Standard Publishing Company of Cincinnati, founded in 1866 by Isaac Errett, early leader of Disciples of Christ, passed out of the hands of the Errett family on Jan. 7. The purchasers are a non-profit foundation.

Through much of the company's history its policies were guided by one or more members of the family. In more recent years the family direction has been less apparent. Though the transfer of the property thus seems less abrupt than if it had been effected some years earlier, it nevertheless marks the passing of a distinguished Disciple name from the publication field.

### Goodall Named Secretary of Joint Ecumenical Committee

GENEVA. — Dr. Norman Goodall, who since 1944 has been the senior London secretary of the International Missionary Council, has been named first full-time secretary of the Joint Committee of the I.M.C. and the World Council of Churches, it was announced here. He will take up the new post in April.

Dr. Goodall will be succeeded in the I.M.C. position by Ronald K. Orchard, former secretary for Africa and China of the London Missionary Society.

### Indian Christians Protest Attacks on Missionaries

NEW DELHI, INDIA. (RNS).—The All-India Conference of Indian Christians protested to the government recently that attacks on foreign missionaries had "degenerated into an attack on the Christian religion and culture."

The protest was contained in a resolution adopted by delegates at a two-day meeting of the Conference here. The Conference is made up largely of Protestants. Roman Catholics are not part of it.

The Conference resolution asked the government to institute an impartial inquiry into charges made against foreign missionaries.

Calling attention to the campaign of the Mahasabha, a Hindu organization, to reconvert former Hindus who had turned to Christianity, the resolution said that the movement had developed into a broad attack on Christianity.

One resolution pledged "unflinching loyalty" to Prime Minister Nehru. But Christian grievances were voiced in other measures.

The Conference urged more adequate representation of minority groups in government and politics. It expressed gratitude to the government for carrying out constitutional guarantees against religious discrimination and for classifying poor Christians among those eligible for scholarships. But the Conference added that it had received complaints, most of them directed against individual states, of discrimination.

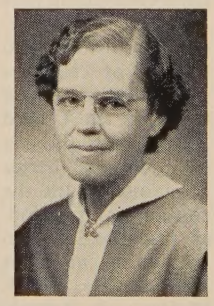
## Beneath the Spire

LAWRENCE C. CARTY, evangelist of Enid, Okla., preached baccalaureate sermon for his 1934 Vandalia, Ill., high school class while pastor of St. Elmo, Ill., Christian Church . . . then, 30 years old, was ordained by Frank W. Leonard, who baptized him and officiated at his marriage to the Leonard daughter, Mary B. . . . native of Missouri, Lawrence farmed in Illinois until 25 years old, then finished high school and was graduated from Phillips U. . . . in addition to evangelistic labors, Cartys direct travel tours to Europe, Egypt and Holy Land, their next one leaving New York April 15 . . . woodworking and photography are his hobbies.

Mr. Carty

* * *

MRS. VERDIA BENDER BURKE of Kearney, Neb., writer of articles in Disciples publications—most in the *Bethany Guide*—is also author of *Building a Better Sunday School* . . . was graduated with distinction from Indiana U., 1917, taught school, and married classmate Artie E. Burke who was teaching at Nebraska State College in 1947 at time of accidental death; one daughter, Mrs. Elmer N. Sears, and three granddaughters . . . Mrs. Burke was one of five Kearney persons honored in 1952 with gift of new RSV Bible . . . has been church school superintendent and teacher of all ages . . . now serves as adult teacher, education chairman, church librarian, and on church board in Kearney; member education commission Nebraska Church Council, education department Nebraska Christian Fellowship, Christian Education Assembly and Curriculum and Program Council of Disciples of Christ.



Mrs. Burke

* * *

DR. JASPER B. SHANNON, 51, professor political science at University of Kentucky, is Fulbright Research Scholar this academic year at Oslo University, Norway . . . member of Paris, Ky., Christian Church, holds A. B. degree (1925) from Transylvania College, A.M. and Ph.D. from U. of Wisconsin; father of two daughters . . . has taught at Universities of Wisconsin, Oregon, Tennessee, and U. S. Army School in Florence, Italy . . . directed legislative analysis section of Bureau of Agricultural Economics and was assistant director Federal Agricultural Department's Graduate School . . . author *Toward a New Politics in the South, A Study of Comparative Government,* and contributor to five-volume work on presidental nominating politics in 1952 . . . past president Southern Political Science Association and vice-president Midwest Political Science Association.

Dr. Shannon

—BELL RINGER

# WORLD CALL

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## *There Is Another Europe*

IT is a not uncommon occurrence for a visitor to Europe to return to America with reports that the needs of the people are being cared for and that there is no occasion for aid. Such reports reveal that sightseers on tour—staying at good hotels and moving across some sections of Europe by car, train, plane or bus—often do not sense the relation of what they see to the total situation as it really exists. Much of Europe which was terribly hurt by war has made remarkable recovery—particularly in sections which have been given substantial economic aid. But even in most of these the casual tourist is likely to miss much of the essential unless he has wise guidance.

Such guidance could come if one might listen in on workers of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches as they meet to confer on conditions and needs of the areas in which they work. Out of such conferences and scattered consultations the Council draws the facts as to needs on which to base its program. Some of the needs for 1955 were lifted up in recent reports made by the World Council's Robert C. Mackie in the course of a two-week visit to the U.S.A. in January. Simply to illustrate the types and areas of need, we mention here a very few of the things included in Dr. Mackie's reports:

THIS year the Council expects to help distribute 851 tons of food, 2,576 tons of clothing, and to aid in the distribution of 27,000 tons of U.S. government surplus foods made available to the churches.

Food and clothing are needed in Europe, primarily for refugees, but also to support welfare work of European churches and church institutions.

Refugees in camps and institutions will be ministered to in Germany, Austria, France, Italy, Greece, Belgium and Turkey.

Due to low salaries or economic inflation, church workers and pastors will need help in Greece, Yugoslavia, France (the Orthodox in exile), Italy and Austria.

Help will come not only from the U.S.A., but also from Switzerland, Scandinavia, Britain, New Zealand, Australia, Canada, and other countries. There is also a generous sharing on the part of those more able to help in the countries of greatest need.

Earthquakes in Greece, floods in Austria and Italy, bad harvests in Yugoslavia, uncertainty in Trieste, and continued flight of refugees to the West all add to the emergency needs of thousands who do not share the restored prosperity of many sections of the European economy.

WE all like to hear from our friends who have returned from Europe of the rare experiences of their journeys. It is good to hear of the beauty of the Rhine, the charm of Venice, the busy hum of Germany's Ruhr district, or the gay spirit of Paris. It is good to know that all this is true because beauty and charm and industry and happiness are good. But it is also good to hear from those who know another side of Europe's life—the needs, the struggles, the sufferings, the hopes amidst hopelessness of people not to be found on the route of the typical American Express tour. It is better still to know that the church is there—sensitive to human needs and trying to meet them. And best of all is the knowledge that we too can have fellowship in such a work through our comrades who help us discover our neighbors in their need. This is to know and to have compassion.

## *Lazy Thinking*

IT is the laziest kind of thinking—if one can call it thinking—that sizes up situations by presuming to tell what people think as races, nations or other groups.

James K. Mathews, Methodist foreign secretary and former missionary to India, recently challenged such thinking with respect to India. Noting widespread reports of hostility to missionaries in India, Dr. Mathews disputed their accuracy. Opposition there is, he said—often a whipped-up opposition of "militant Hindu and political organizations." But this represents neither the people in general nor "high levels of government." Despite agitation, "unfriendliness is seldom encountered on a person-to-person basis, for the average Indian is polite." Also, said Dr. Mathews, most top government leaders try to restrain the agitators. "Prime Minister Nehru has repeatedly shown his friendliness to missionaries and has urged restraint on the part of the extremists."

It never makes sense to lump off large numbers of people as of one mind—whether they agree with us or not.

# Of Concern to Ministers and Churches

THE United States Congress passed a law last year equalizing the federal income taxes of ministers who live in parsonages provided by their churches with those of ministers who have no such free-from-rent living quarters. The action was retroactive to January 1, 1954, and it was clearly the intent of Congress that no minister be excluded from the new provision. Even though the law is clear, the delay of an interpretation of how to apply it has caused many ministers to inquire as to just what steps they and their churches should take in order to secure the benefit of the new provisions.

The Pension Fund of Disciples of Christ has been in close touch with the Internal Revenue Bureau on this matter and is reporting its findings to ministers in the *Pension Fund Bulletin*. The January issue of the *Bulletin* stated that there was still no official interpretation. The *Bulletin* went on to give certain information which might well be taken as a basis for action by ministers and churches. From this statement we quote the following and commend it to the careful consideration of churches which do not provide their ministers with parsonages:

ACCORDING to our understanding of the law, where no home is provided by the church or organization, but an allowance is given to rent or provide a home, this allowance is not taxable income, if it is used to rent or provide a home. It would seem advisable for the official board (or trustees of an organization) to put a motion on the records stating that so many dollars are paid for rent, or to provide a home (if owned by the minister) in lieu of a parsonage. This should be a reasonable amount. For 1955 and thereafter, it might be well if this housing amount were paid the minister by separate check. In case of question as to the rental value of a house, it would be well to call an independent appraiser to set the rental value, and ask him to furnish a letter stating the amount. It seems obvious that rent spent for a farm or business property would not be regarded as rent paid for a home. Such allowance used in other ways than to provide a home would be taxable."

More and more churches are finding it important to own parsonages. They recognize that the responsibilities of the minister are such that his home is more than an ordinary residence and that much of the expense of maintaining it is in part a responsibility of the congregation. Churches without parsonages can at least see that provisions for housing allowances are properly reported so that their ministers will not have to pay taxes from which they are properly exempt.

ANOTHER question of special concern to ministers at present has to do with their entering the Social Security system, providing they elect to do so. It is well known that Congress in 1954 provided that ministers might do this on a "voluntary self-employment" basis—a matter which concerns him and not his church.

Again, the January issue of the *Pension Fund Bulletin* offers information as to how to enter the system and as to various other provisions and contingencies. Since the *Bulletin* goes regularly to Disciples ministers, we shall not reprint here all of this extended Question-and-Answer article. But because so many are asking just how to enter the system, we do wish to quote a section dealing specifically with this. The three necessary steps are listed as follows:

"(a) The minister must obtain a Social Security card and number, if he does not already have one, from his local Social Security Administration office. If there is none nearby, 'Form SS-5' may be secured at a local post office.

"(b) File a Certificate of Intention with the Internal Revenue Bureau, *but do not do so until late in March, 1956, but before April 1, 1956.* Since no tax can be paid until the minister makes final settlement of his 1955 Income Tax, he should file his Certificate of Intention with his final payment of the 1955 tax. Should he file during 1955 and then die, his widow or estate would be liable for the tax but no benefits would be paid.

"(c) Pay the 3% tax on self-employed earnings up to $4,200 when final settlement of Federal Income Tax is filed in 1956, for the year 1955."

WORD comes from many sources that many ministers, both young and old, are planning to enter the Social Security system. Some who had retired and were on pension from the Pension Fund of Disciples of Christ are giving up their pensions and taking up pastorates in order to qualify for Social Security benefits under the new law, as they can do within 18 months.

Those who are not able to carry the full load of a pastorate cannot, of course, do this. In some instances they may be able to carry on an interim or supply pastorate or other irregular church work. If this brings an income of as much as $400 within each tax year, they can qualify for minimum benefits in the 18-month period. They cannot, of course, receive at the same time their Pension Plan allowances and a *regular* salary.

CHURCHES and ministers of Disciples of Christ will remember always that Social Security is no substitute for participation in the Pension Fund. It does not attempt to cover the contingencies for which the Pension Plan provides. Neither should it be thought of as doing away with the need for personal savings and life insurance. It is partial and supplemental. The Pension Plan, on the other hand, is a comprehensive fellowship in which ministers and churches participate. It is not only the best plan available for the individual minister, but it also gives strength and support to the ministry of the churches as a whole.

—Photo by Donald Baker

Delegates and visitors to the Biennial Conference of the Disciples of Christ Congo Mission gather in front of one of the new buildings on the campus of Congo Christian Institute in Bolenge where the conference sessions were held last December.

# Ten Days in Africa

By MAE YOHO WARD*

TEN days in Africa limit me to first impressions. If six weeks after I leave Africa I find that some of these impressions are wrong, neither Africa nor I should be blamed, for these are obviously superficial in many ways. Nor is there any continuity to them. They have crowded in on me without rhyme or reason.

When the plane left Leopoldville in Belgian Congo at six in the morning, the scene below showed thousands of people walking along all of the roads leading into the city—walking erect, briskly and in single file. The men in white and khaki and the women in brightly colored dresses moved with such precision, with such long, even strides, that it might have been a scene from a movie in which every participant followed the orders of a director. Since then I have noted everywhere the single files of people walking with purposeful strides. Seldom have I seen a group of people sauntering and chatting.

The weather is the first topic of conversation when people get together, and in Africa there is no exception to this rule. For years I have thought of Congo as a place of equatorial heat, where anybody who went out in the midday sun got a sunstroke and where all white people looked like Britishers in sun helmets. But evidently I was wrong.

My very first inward comment was, "This is surely more pleasant than Indianapolis in June, July or August." True, we have been having plenty of rain, but there have been only a couple of times when I have been uncomfortable, and every night I've needed a cotton blanket. Judging by my ten days in Congo, I would say that the climate is wonderful.

The Congo River doesn't look like any picture of it I have ever seen and I have seen scores. Why photography doesn't pick up the "feel" of it, I don't know—but it doesn't. I'm typing this after lunch, and as I look out of the picture window of Disciples missionary Allen Byerlee's sweet little house, the sky is overcast and the river seems to lie still. The faraway bank is wooded and green, and no palm trees can be made out except for their white bark which looks like the white birches of northern United States. A few miles up the river there is a bend, and a few miles down stream an island seems to stretch across the river, so the effect is that of a lovely lake. I could well imagine myself at a conference grounds in northern Michigan or Wisconsin.

*Mrs. Ward, an executive secretary in the division of foreign missions of The United Christian Missionary Society, visited Belgian Congo on an administrative field trip in December, 1954.

—Photos by Donald Baker

**Disciples missionary Walter Cardwell, left, greets Ekebe, one of the oldest Christians in the Disciple area of Congo, between sessions of the D.C.C.M. Biennial Conference at Bolenge. Missionary Robin Cobble stands facing camera at right.**

African faces are a constant source of interest. They are expressive and mobile. When the African speaks, all of the emotions play across his face. So far I haven't seen a single "poker-faced" person. For years I have heard of how the African points with his lips, but it must be seen to be appreciated. Without understanding a word of what a person says it seems I can understand because of facial and emotional expressions. No doubt it is my imagination, but there appears to me to be greater variety of countenances among the Africans than among white people.

Then there are exclamations in the language which catch the attention. At first these seemed a little rude as our *uh-huh* must seem to strangers, but within a very few days they took on a significance and now I love them: the *um-m-m-m* that spreads through the audience if it approves of a speech, the *umph* that comes at the close of the minister's prayer, the *oh-h-h* of greeting (the first person giving the greeting says *oleko* and the second may respond with the same word but a different emphasis, or he may just say *oh-h-h*); the *mo* of surprise, the short intake of breath with a barely audible *hm-m-m* of assent during conversations, the *nye* at the end of a statement to emphasize the thought. To the uninitiated the words that are repeated catch the ear, such as *baka baka* (always), *wiji la wiji* (everywhere), *kala kala* (long time ago).

I was greatly impressed by the capable and hard-working missionary staff. Every missionary field has such a staff, but the distances to be traveled in Congo and the enormous amount of evangelistic work, plus the responsibility for an extensive school program point up the work of the staff in Africa. Complaints and discouragement are not apt to show up in such a short time, but if they had I would not have been surprised, for the job here is terrific.

The dramatic ability of the Congolese came to the fore in the afternoon programs of the Biennial Conference of the Disciples of Christ Congo Mission which I was privileged to attend during my visit. Two of the programs I *must* report, though I would like to tell about all. No worship experience of the World Council at Evanston surpassed (for me) the portrayal of the events of the last week of Christ's earthly life by the students of the business high school at Bolenge. The narration was carried by a speaking and singing choir.

The part of Jesus was taken by a tall, handsome student who acted with dignity and beauty. As he stood dressed in a white robe at the table of the Last Supper and lifted the cup in the attitude of thanksgiving, there was true thanksgiving; as he stood with bowed head before Pilate, there was submission to authority but no subservience; as he was mocked, spit upon, crowned with thorns and led away, he was beyond what man could do to him.

### Genuine Emotion Shown

When the speaking choir cried out, "Crucify him!" a shudder went through me. When the choir sang, "Were You There When They Crucified My Lord?" as we heard the nails being driven into his hands I tried to keep back the tears. Others were having the same trouble. For genuine emotion and an appreciation of those events in the life of Jesus I have seen no equal in America.

An entirely different type of dramatic ability was shown in the program presented by the women, which was the story of a man just fired by his Belgian employer for being dirty and unkempt. He in turn went home and beat his wife. She put up an awful cry and a neighbor came in to find out the trouble.

When asked the name of her husband, the wife replied with a toss of her head that she wasn't even speaking his name. When asked later on by the minister's wife, who came to call, what she was doing, she replied,

**Ntange Timothee, pastor of the Disciples church at Mondombe, speaks at a session of the conference. Besides worship services and addresses, panel discussions were held on the conference theme which was "The Christian Family."**

Above, leaders of one of the panel discussions at the conference include, from left to right, Mrs. Louis Harris, missionary; a teacher-pastor; Miss Edna Poole, missionary, and Bokeleale Jean, a teacher at Congo Christian Institute, Bolenge.

Mrs. Mae Yoho Ward, left, addresses a conference session as Mrs. Virginia Clarke, missionary, interprets for her.

"Haven't you got eyes in your head? It's plain to be seen I'm washing dishes."

When the story ends happily and the wife has learned to sew, she shows her husband the garments and begins in a typical wifely manner, "I'll bet you didn't know I could even learn." Every moment and every word during the thirty minute skit showed ability.

Still a third type of ability was shown in the musical hour which concluded with a massed choir of some sixty voices singing the "Hallelujah Chorus" from Handel's *Messiah.* For months each part had been taught separately until the singers were so well drilled that they could not fail. Then, finally, in the last two weeks the parts were brought together.

Of course talent and ability are not limited to any one race or people, but the development of that talent in a comparatively brief time in Congo is wonderful to behold.

### Conference Considers Christian Family

The Biennial Conference which we have just completed was attended by 54 missionaries, 19 children, and 66 Congolese. These were delegates from all of the stations, and their expenses were paid by the churches they represented. The conference theme was "The Christian Family," and one phase of it was developed each day.

Following a worship service by a family, and two speeches on the subject, there was a panel discussion and questions. Very few of the questions would have been asked by an American audience. And here comes another impression—that the home and community life of the average Congolese is so far removed from my experience that I have little understanding of what the missionaries are up against in helping them.

Much time was spent on deciding whether a man should insist on a dowry for his daughter. The discussion was made realistic by the father who said he had three sons and three daughters. Suppose he did agree to give his daughter in marriage and not demand the dowry; then could he find three other families who would give his sons their daughters for wives and not demand anything? After all, if he didn't receive dowries for his daughters, he did not know where he would have the resources to get wives for his sons.

In the conference, guidance was given on family worship, and it was suggested that one of the first and simplest ways to introduce family worship was by saying grace at meals—but in few homes do the women eat at the table. There is little devotional literature and the wife may not be able to read even if she had it. The difficulties seemed almost insurmountable as we would come to the end of the discussion. Then in the afternoon would come the wonderful, well-prepared programs and we knew that just around the corner great changes are in store.

One of the high moments of the conference was the report of Bokeleale Jean. (And right there, dear reader, although you probably skipped the name I beg you not to do so, for this man has ability and we shall hear more of him in the years ahead.) He was elected to represent Disciples at a meeting of Congolese called by the Congo Protestant Council which coordinates Protestant missionary work in Belgian Congo. There were eleven delegates there, and they spoke five different languages.

After missionaries had explained the purpose of the meeting, they withdrew and the Africans were on their own. They hadn't even a common language, but they bowed their heads and each one prayed in his own tongue and then they began their discussions in French which to them is still a foreign language. The findings which have come from that conference will stand up well with recommendations coming from any area of the world where peoples are meeting together to seek the will of God.

Bokeleale Jean was one of the six selected to return to Leopoldville for another conference next spring. Out here the line of leadership is thin, but it is there. The Disciples of the Congo Mission—both missionaries and nationals—are working hard at the task of making Christ known to these people.

# Participation in United Churches

By VIRGIL A. SLY*

UNTIL action was taken by the Board of Trustees on January 26, 1955, The United Christian Missionary Society had never faced with realism what it would do if confronted with actual Christian union. The vote gave official board approval to the world mission strategy document of the Society's foreign division.

The strategy document had been studied for more than two years by the United Society staff, trustees and the board of managers. Covering more than the subject of Christian union, it provides a basic policy for every phase of the world missionary outreach of the Disciples of Christ. The policy deals with seven areas of missionary concern:

1. The nature of the world-wide fellowship.
2. The mission of the church in a world in revolution.
3. Relations between younger and older churches.
4. The ecumenical issue of mission and unity.
5. Mobility and flexibility of program.
6. Evangelistic outreach of the mission.
7. Extension of program.

The foreign division is endeavoring to implement each phase of this policy, thereby making the foreign missions program competent to function in the rapidly changing world situation.

At the same time the trustees approved the strategy, they approved also the report of the Commission which the Society sent to Japan and the Philippines in the fall of 1954. This Commission was asked to see if the strategy provided adequate policy for dealing with the fourth item listed above—the ecumenical issue of mission and unity.

The Commission was sent to these countries because Disciples churches there had already voted several years before to enter into such a program and had expressed their determination to remain within the United Church of these countries. The United Society, though continuing to work with these churches of the Disciples of Christ who had entered the union, had never organizationally identified itself with the United Churches.

The Commission reported that in its judgment the strategy statement was adequate, and as a result of its study it recommended that "the complete integration of the funds and missionaries assigned to these fields within the structure, policy and program of the interboard organization and the national churches be consummated."

*Dr. Sly is chairman of the division of foreign missions of The United Christian Missionary Society.

Two members of the Board of Managers and a staff member of The United Christian Missionary Society of the Disciples of Christ discuss various aspects of the new world mission strategy of the United Society at a called board meeting held in November, 1953. They are, left to right, William H. McKinney, Indianapolis, Indiana; Mrs. C. T. Snidow, Princeton, West Virginia, and Paul Stauffer, Louisville, Kentucky.

—Photo by Louise Moseley

### New Elements Relating to Union

The new and far-reaching elements in the strategy as it relates to Christian union are as follows:

*The principle of autonomy has been extended to apply to mission churches.*

The United Society is not in the position of directing the organization or doctrinal pattern of churches in the United States. We should, therefore, apply the same principle to mature churches on the mission field as is applicable to churches in the States and Canada.

*The United Society has approved the participation of staff and churches in the formative processes of union movements.*

Hitherto, Disciples missionaries and leading nationals have felt very reluctant even to enter into the preliminary discussion relative to Christian union on mission fields. This was because they did not know what the position of the Society would be as such conferences developed ultimately into Christian union organizations.

### Decision in Hands of Church

With the principle of autonomy, the ultimate decision is in the hands of the church itself on the field. This frees the mission and the nationals representing the churches to enter into the preliminary discussions, report their findings to the Foreign Division, which in turn reports to the cabinet and the trustees what the basis of union is and whether the Society should relate itself to such a union. This gives the Society an opportunity to guide the processes of the discussion so that a maximum witness of Disciple position can be presented. The Society then can deal with a growing process rather than an accomplished fact.

Virgil A. Sly, left, chairman of the division of foreign missions of The United Christian Missionary Society, Warner Muir, pastor of University Christian Church, Des Moines, Iowa, and Mrs. Muir arrive at Haneda Airport in Tokyo after visiting the Philippines. Dr. Sly served as consultant to the commission appointed by the United Society to consider mission strategy in Japan and the Philippines last fall. Other members of the commission, besides Dr. Muir, included Riley B. Montgomery, Lexington, Ky., and Mrs. Russell C. Putnam of Cleveland, Ohio.

—Photo by Aigi Kamikawa

*The United Christian Missionary Society accepts the continuing responsibility for maintenance of fellowship with and support of churches which enter movements of organizational union.*

It is, of course, conceivable that some such unions may be so far removed from Disciple background, tradition and beliefs that it would not be possible for the United Society to continue within these relationships. But where the basic tenets of Disciple position are not violated to the extent that cooperation is impossible, such fellowship should be maintained.

The Commission in studying the two unions under discussion—Japan and the Philippines—expressed as its belief that the essential tenets of Disciple position were not violated and that the churches on the field involved should have the continuing interest and support of the United Society within the structure of the United Church.

In order that Disciples of Christ may have a better understanding of what is actually involved in complete integration of the United Society with the boards cooperating through the United Church, we will try to answer the basic questions in the following paragraphs:

*How did Disciples churches express their decision to enter the United Church in Japan and in the Philippines?*

ANSWER: Disciples churches voted by congregations both in Japan and the Philippines to enter the United Churches of Christ in those countries. In Japan all the churches established by The United Christian Missionary Society voted unanimously to enter into the movement. In the Philippines the Ilocano, or churches of Northern Luzon, voted by congregations to enter into the union. The Tagalog churches in the Manila area voted not to enter at the present time. The United Christian Missionary Society said to the Ilocano churches in North Luzon and the Tagalog churches in the Manila area that the decision they made was their own and it would endeavor to maintain full fellowship with both groups. It has continued to do so satisfactorily in these intervening years.

*When the Commission was in Japan and the Philippines, did it ask the churches whether they wished to continue within the relationship of the United Churches?*

ANSWER: The churches were polled; that is, their pastors and leaders were polled and asked specifically, "Do you wish to continue within the fellowship of the United Church," and without exception the answer was "Yes."

*Did the Commission question the missionaries as to their attitude concerning their desire for the complete integration of The United Christian Missionary Society in the administrative structure of the cooperating boards supporting the United Church?*

ANSWER: Yes, every missionary was asked to state his or her desires in the matter, and without exception, all of the missionaries in Japan and the Philippines stated that they felt the United Society should be a part of such an organizational pattern.

*Does the integration of the United Society into the basic organizational structure of the boards supporting the United Churches mean that The United Christian Missionary Society has joined the United Churches of Japan and the Philippines?*

ANSWER: No. In neither the Philippines nor Japan is the Society requested to approve the constitution, doctrinal provisions or manuals of church practices of the United Churches. The United Christian Missionary Society is not joining the United Churches of Christ in Japan and the Philippines. It has joined the interboard organizations made up of the various church bodies working through the United Churches. Under this structure its organizational responsibility is determined by the working arrangement of these groups as to finance, as to missionary appointment and as to general program.

*Just what does integration mean then for The United Christian Missionary Society?*

ANSWER: The United Society takes its responsible place in the interboard structures of the cooperating church bodies supporting the union. In the Philippines all that is required is that the Society will be asked to state its intention by action of the Board of Trustees to cooperate through the interboard office of the

United Church in the Philippines. The Society then will be obligated to assume its share of the expense of the support of the United Church through these interboard channels and will place its missionary staff and program within the structure of the interboard organization. There are no basic documents which the Society must approve.

In Japan the Society will be asked to take Board of Trustees action stating its intention to cooperate fully with the structure of the United Church in Japan as related to the supporting organization of the interboard. The Society will have to approve the following administrative documents:

1. The constitution of the interboard of the Church of Christ in Japan. (This constitution describes the administrative procedures to be followed through the interboard office in New York and in Tokyo.)
2. The constitution of the Council of Cooperation of the United Church of Christ in Japan (the liaison agency in Tokyo).
3. The administrative manual of operations as it relates to the mission boards of the participating bodies in America. This is a manual very similar to our own manual of missionary regulations.

The Society will not carry its present missionary organization on the field concerned, as it will work through the union setup. The present administrative structures on the field will be dissolved, thus releasing administrative officers for other work in the field.

The Society will request its missionaries on the fields to elect mission secretaries who will be liaison persons between the Foreign Division of the Society and the administrative secretary of the interboard on the fields.

The executive secretaries of the Society for the Philippines and Japan will be representatives of the United Society on the interboard organizations in New York.

No action concerning policy or commitments of the United Society can be taken by the interboard without the approval of the Board of Trustees of the Society.

Basically, what the action means is that The United Christian Missionary Society instead of working directly with its mission on the field will dissolve its administrative organization and work completely through the interboard organization.

***What changes will complete integration make administratively on the field?***

ANSWER: The present field committees of the missions in the Philippines and Japan will be disbanded as the United Society moves into the structures of the United Churches interboard offices with the exception that legal holding bodies for the United Society properties and institutions will continue to control these adjuncts of the Society.

The treasuries of the interboard will act as our receiving and disbursing agents, being bonded for this purpose as our old treasury setup was. The interboard treasuries can only disburse funds as directed by the approved budget of the United Society and cannot make unauthorized commitments.

Disciples churches and institutions which have entered into relationships with the United Churches in Japan and the Philippines can appeal through their United Church channel to the United Society for direct aid, if desired.

Missionaries for the Philippines and Japan approved by the United Society will be assigned to their field duties by the field committees of the United Churches on the basis of the needs of the field, the training of the person and the desire of the individual. The Disciples affiliated churches may ask for direct assignment of missionaries through the interboard field committees.

***What does integration mean to the churches of the Disciples of Christ who have entered into the union?***

ANSWER: The Disciples affiliated churches on the field will retain the right of calling their own pastors. The Disciples affiliated churches may continue to observe the ordinances of the New Testament according to historic practice. That is, they may practice the weekly observance of the Lord's Supper, they will continue to baptize by immersion and can determine the basis of the membership of their churches.

The Disciples affiliated churches can refuse to accept a binding creedal statement.

The Disciples affiliated churches may retain their own local autonomy.

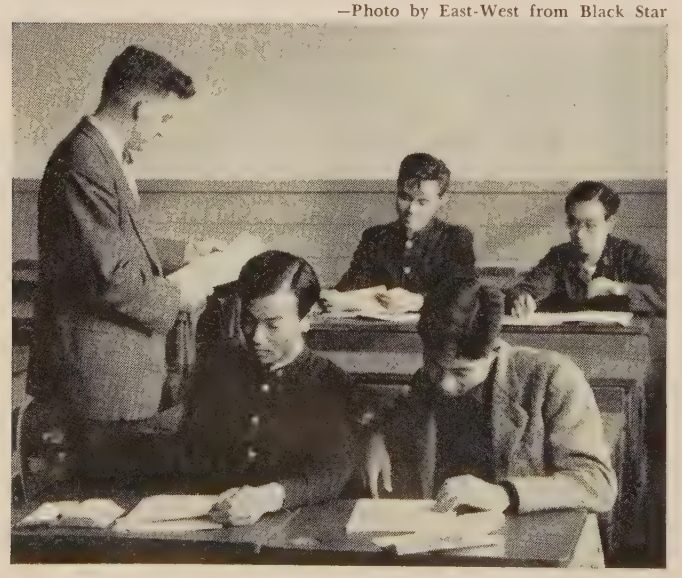
Although administrative relations will be with and through the United Churches rather than through Disciples affiliated groups on the field, The United Christian Missionary Society missionaries and Disciple nationals may hold meetings for fellowship and mutual counseling.

***What about a continuing Disciple witness within the United Church?***

ANSWER: The possibility of a continuing Disciple witness within the United Church is very real and promising. The Commission was rather amazed at the modifications given to the structure of the United Churches in deference to the opinions and contributions of thinking made by Disciples nationals and

**Hallam Shorrock, Disciples of Christ missionary in Japan, teaches a class at Tokyo Union Theological Seminary which is sponsored and supported by the United Church of Christ in Japan. It was formed by a merger of the Presbyterian-Reformed, Methodist-Evangelical-Disciples and Baptist seminaries in 1943.**

—Photo by East-West from Black Star



missionaries. This possibility continues. The missionaries will have representatives upon the governing bodies of the interboard organizations in the various fields and Disciple nationals will have opportunity of being within the structure of the policy-making bodies of the church itself. It is to be noted here that the missionaries of the United Society, as such, will not officially have representation within the United Church structure unless specifically invited as individuals, not as denominational representatives. But it has been the experience of the group to date that both the nationals and the missionaries have unusual opportunities of making their witness within the structure of the United Church.

*What is the future of the Disciples missionary program in a country where we have integrated our missionary work?*

ANSWER: The future of our missionary program is within the structure of the United Church. In other words, we will continue to send missionaries to the program as outlined by the United Church. We will continue our support within that structure and there is no reason to believe that Disciple participation would become any less real and less vital within such a structure than outside it. In fact, there is every possibility that our participation will increase because of the broader base of operation.

*What happens then to a distinctive Disciple segment?*

ANSWER: The distinctiveness of the Disciple segment within the United Church will gradually disappear because it is inherent within any United Church structure that it become just that—a United Church.

*Who is responsible for Disciple institutions?*

ANSWER: In both the Philippines and Japan, Disciples institutions are under a Board of Directors comprised of the nationals and, in some instances, the missionaries, elected by the group on the field. The United Christian Missionary Society works through these Boards of Directors who hold title to the property, and manage and direct the activities of the institution.

*Should we attempt to keep the Disciple identity in these countries or shall we completely lose ourselves within the structure of the United Church?*

ANSWER: The United Church will loom increasingly as a church without peculiar or particular denominational relationships within its past. The shift in mind that must come is within our own thinking. The Disciples of Christ are not lost within a merger. The situation could be described as like that of a daughter who marries and sets up a household of her own. The interest and life of her future is tied up in that marriage, yet her relationships with her family remain warm.

The Disciples of Christ in Japan and the Philippines have married, so to speak, into the United Church. Although the relationship will remain warm with the past affiliation structurally with the Disciples of Christ, increasingly the mind of this church is going to turn to its own interests. Relationships will be worked out whereby scholarships and exchanges in fellowship will be made with the nationals. Missionaries will continue to be sent to the field in order that we may make our contribution to the life of the church. We have not lost ourselves; we have gained much.

Miss Velva Dreese, second from right, assistant executive secretary of the department of Christian Women's Fellowship of the United Society, spent six months of 1954 on educational leave in Japan and the Philippines where she met with the women of the United Churches in both countries. Left to right, Mrs. Rodriguez, national president of the Women's Association of the United Church in the Philippines; Laura de la Cruz, a student at Silliman University; Miss Dreese, and Mrs. George Garcia, chairman of Christian Family Life, Women's Association.

The implementation of the strategy of world missions of the foreign division opens great opportunity for adventure in Christian thinking, Christian action and Christian programming. It is to be hoped that the Disciples of Christ in the United States and Canada will look upon this move into the structure of the United Churches of Christ in the Philippines and Japan as just that—an adventure in faith in which the Disciples are trying to fulfill their dream of union and to venture into the projection of the Kingdom of God.

### Problems Can Be Solved

There will be many changes with many problems to be solved in the years immediately ahead. If all the problems are approached in the spirit of the gospel of Jesus Christ and with the determination that we will endeavor to meet our responsibility to his kingdom, there is nothing that cannot be solved. We must realize that the Christ whom we follow here in the United States is the same Christ whom we have taken to the people of Japan and the Philippines.

We must also remember that their backgrounds and their approaches to problems are vastly different than our own. We should look back into our own heritage and see all that we have inherited from tradition, culture and religious thinking through the ages past. These churches have their responsibility to make their contribution to this tradition. We should carry them to the throne of grace in our prayers, we should listen sympathetically to their problems, and we should act understandingly and with sympathy and kindness in our relationships. If we maintain the spirit of Christ there can be no insurmountable issues before us.

# The Jamaicans Have A Mind to Cooperate

*Churches and Civic Organizations Are Working Out Hopeful Solutions To Some of the Island's Problems*

By JAMES A. LOLLIS*

JAMAICA is a hungry jewel in the Caribbean necklace of isles, an emerald rising suddenly from the sea of bluest blue. It is not a cold emerald but warm and alive. Its hunger is a deep and probing thing, like the hunger of mind, spirit and muscle in a young body. Perhaps we can turn this jewel in our hands and reflect a few facets of its light and shadow.

One of the first things which intrigues or distresses a visitor from the United States, depending on his attitude toward Mason and Dixon's line, is the discovery that he is in a minority. It takes a bit of maneuvering, spiritually speaking, to cope with aplomb with the sudden emergency of being the most welcome and honored guest of a racial group which has not always been either welcome or honored. Those who are not distressed by this turn of events are in for a most refreshing experience in a new dimension of living.

### Treated Like Equals

The Jamaicans are not a color-conscious people. They don't seem to mind at all the fact that we are white! We are treated as if we are both their equals and their friends. It is easy to understand how the thin lines of race and color fade out on an island so small with its many ethnic groups.

One soon discovers that deeper forces than the limitation of size are pulling the people of Jamaica together. They have a mind to cooperate. The yeast of ecumenical fellowship is alive within them. They are a religious people by nature; and though they have received Christianity on a denominational basis, they have found that its genius lies beyond such lines.

There are a number of challenging instances of this cooperative thrust in Jamaican Christianity. The one which was closest to our hearts and hands, yes, and to our aching backs in the 1954 work camp, was the Union Theological Seminary which we were helping to build. We were building a hostel named for a Presbyterian college on the campus of a Methodist college; both communions are to take part in a union seminary for the West Indies. The base of cooperation is extended further in the interdenominational character of the faculty. Other communions sharing in this enterprise include Moravians, Congregationalists and Disciples of Christ.

### Seminary Adjoins Mission Headquarters

Both foresight and good fortune have combined to place the mission headquarters of Disciples of Christ immediately adjacent to the new seminary. This is as it should be, for Disciples in Jamaica have given significant leadership not only to this project but to all efforts toward interchurch cooperation. Robert Nelson, the executive secretary of our Mission, has exerted a true Disciple influence in keeping our facilities and our concerns closely integrated with the wider fellowship.

This ecumenical spirit is found not only on the top level of structure and organization but is also being warmly felt among laymen at the grass roots level of the local church. On our last Sunday in Jamaica, Keith Phillips, a Presbyterian ministerial student and a work camper, presided at an early morning service at St. Paul's Presbyterian Church, preached at our Duke Street Christian Church, and gave the evening prayers at the Lyndhurst Methodist Church.

Since the minister of the Duke Street Church was leaving that morning to attend the World Council sessions in Evanston as the Disciples representative from Jamaica, a young layman, Lloyd Morrison, was in charge of the service. After speaking about the steps toward closer union among the churches of the island, he introduced Keith Phillips as "our brother," saying, "We are all one now; there is no difference between us."

### Resources of Total Community Needed

The churches are not only working with each other but with city and government organizations and agencies. The impact of human need is great in Jamaica. There are perennial problems such as unemployment, over-population, unstable home life, and all the ills which stem from a depressed economic standard. Many of the young people are going to England both for education and for better living conditions. This trend is not a happy solution for either Jamaica or England. To combat all these adverse conditions all the resources of the total community are needed. In many ways and places we saw hopeful solutions being worked out.

*Mr. Lollis is the minister of First Christian Church, Danville, Kentucky. He was an adult director of the Jamaica work camp for youth held in the summer of 1954 under the auspices of the department of social welfare of The United Christian Missionary Society.

—Photo by Roy Austin

Youth work campers began the construction of the new Union Theological Seminary building in Kingston, Jamaica, in the summer of 1954. Here Freeman Redding, left, missionary builder, helps a work camper lay the cornerstone of the new hostel.

One of the answers to unemployment is the growing industrialization of the island. During the summer, Kingston, capital of Jamaica, held an industrial fair which displayed in dramatic manner the emerging machinery for producing and processing goods. One is impressed by Jamaican achievements in so many fields. In weaving, both by machinery and by hand, they have used their native materials with wondrous abandon in color and design. Handcrafts are being developed and are providing a growing item for the expanding tourist trade. Jamaicans have great need for heavy machinery for building purposes, and they are making some progress toward getting it.

### Need for Investment Capital

Of course there are the industries related to the basic products of Jamaica—sugar, rum, tobacco, bananas and fruits, cocoa and other agricultural products. On the northern shore of the island, mining of bauxite ore for aluminum is carried on. Since there is so great a need for investment capital it is regrettable that the barrier of dollar-pounds has no ready solution. There are so many things which could be exchanged with mutual profit.

It would be naive to assume that industrialization will solve the problems of Jamaica. Indeed, we realize that it has brought its own problems with it. However, it does offer some hope in dealing with unemployment. Little can be said in respect to handling overpopulation. Some steps are being taken toward planned parenthood and birth control. The most hopeful element in dealing with the moral, ethical and spiritual problems of the island lies in the high quality of the Jamaican leaders. Not only do we and the other churches have some of the most capable and dedicated people possible at work on the island, but there are those in social welfare work who are of superior ability and commitment.

We were privileged to have several conferences with some of the latter group. Odell Fleming, who is with the Jamaica Social Welfare Department, is such a person. He said, "Higher than the mountains of Jamaica are the problems of the island." He and others such as Mrs. D. H. Grizzle, who is with the Kingston Charity Organization Society, are working with these problems. They have not removed them but they are chipping away at them with the sure tools of skill and devotion.

### Pride in Traditions

Jamaica has a consciousness of and pride in itself. Its history has more romance and excitement than most people realize. Jamaicans are proud of their traditions and customs which are so deeply colored by their ties with Great Britain. Visitors from the United States discover in Jamaica more formal ways of worship, dressing and ordering the ordinary affairs of life. Jamaicans delight in making a full-dress ceremony of services and events which we would handle more casually. Their faithful use of all academic degrees on programs and announcements indicates a desire for and respect for education.

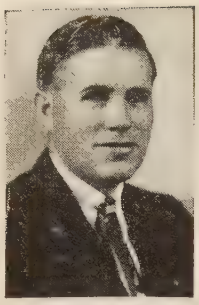
Of all her evidences of selfhood, perhaps the most popular is to be found in Jamaica's folk songs and music. It is a thrilling adventure to attend a young people's conference on Jamaica Night. Their songs, dances and pantomimes are revelations in humor, rhythm, charming abandon, and just fun. Of course the novice has no idea what is being said when the native *patois* is being used. Calypso music has become inseparable from the island and justly so, for something of the people and the island have become woven into its reckless spell. It is good to know that many of the folk songs have been collected in their original form and have been published for preservation.

### Art and Literature Flourish

Other areas of cultural achievement include literature and painting. One can discover in Kingston's museum, The Institute of Jamaica, real expressions of maturing art. The Pioneer Press in Kingston has a long list of published books by Jamaican authors. Two native sons had on display during the summer an exhibit of paintings which deserved the warm approval which they received.

Yes, Jamaica has her problems higher even than her mountains, but she has her mountains still. Among her greatest assets are her sons and daughters who are dreaming of better days for Jamaica. They are young, they are eager, they are hungry. They are becoming educated. Through the Christian gospel they are becoming servants of their brothers. They shine as stars of hope in this jewel of the Caribbean.

WORLD CALL



Mr. Hall

# Missionary Education Is for the Whole Church

By WILLIAM D. HALL*

WHEN representatives of agencies serving Disciples of Christ planned an over-all strategy of advance, usually referred to as the Long Range Program, for the decade 1950-60, one of the goals which they set was "a vital program of missionary education in the church, reaching all children, youth and adults." It is not enough to have "missions" an auxiliary or optional concern as it so often has been in the past. If the church is to meet its obligation in the world, the sense of mission must become central in the life of the whole church.

### Too Big for Mite Boxes

When the writer was unable to return to the mission field it became his privilege to help implement these plans for taking missionary education to the whole church. For a long time it had been felt that a missionary education approach which reached only the women, the youth and the children was inadequate. But until someone could give his time to broadening the concept of missions by planning the programs for the local church on a different pattern, there seemed little possibility of passing the point where, in many churches, "missions" was looked on as the exclusive concern of the women and not of the whole church. The task of the church in our world today has become too big to be handled by mite boxes and missionary barrels. As we look at the church and the challenge confronting it we know that nothing less than a concerned and responsible membership will "rise up and make her great."

### Study Materials Available

Even before the appointment of a full-time national director of general church program in the department of missionary education, The United Christian Missionary Society was moving ahead in this direction. Much had already been accomplished and other tasks had been begun. Excellent study and discussion materials for children and youth were keeping missions before these groups effectively. The women were studying missions in their CWF programs, and the men, also, had provision for study and discussion of home and foreign mission themes each year in the Christian Men's Fellowship program packets.

In the total church approach, Schools of Missions were being held in hundreds of churches, and study materials which had been specially prepared for all age groups were used. The programs and materials were available. What was needed was for someone to encourage a wider use of them and to develop further the educational channels which reach the whole church.

### Church School of Missions

One of the most promising of these channels is the Church School of Missions. Each year more churches are learning the value of a strong, church-wide emphasis on missions for a significant period of time so that the whole church, from children to grandparents, can concentrate on mission study. This is the kind of opportunity a School of Missions gives.

As a church thus becomes informed it shows a new spirit. Lack of information about the conditions of our world and about what the church is doing to change them, about fascinating people and the interesting things they are doing—things about which many people have never heard—helps to account for apathy which exists in a field where there should be great interest and enthusiasm.

When ignorance is replaced by knowledge and apathy is replaced by concern, a church is filled with a new spirit. This is the reason that a School of Missions often serves as a revival in a church. When people discover for themselves that the central purpose of the church is to tell the world about Jesus Christ and the redeeming power of his gospel, and that they can have a significant part in it, their churches develop a sense of purpose and mission and a new power which was not evident before. That this happens again and again is witnessed by the letters of testimony from ministers and laymen telling what Schools of Missions have meant in their churches, and by the fact that in most churches such an observance becomes an annual affair.

### World Outreach Department

Another channel for reaching the whole life of the church is the world outreach department. As this department plans for the participation of the local congregation in those things which are outside the parish boundaries it is able to give them a new perspective and a new place of importance in the life of the church.

When the outreach activities are dealt with piecemeal through unrelated classes and auxiliary groups, the church as a whole does not know how much—or how little—it is doing. But when one department, representing all groups in the church, plans for the total outreach, it then becomes possible to weigh appeals,

(*Continued on page* 21)

*Mr. Hall, formerly a missionary to India with The United Christian Missionary Society, is now national director of general church program in the department of missionary education of the United Society.

# You Can Resettle a Refugee Family

By BARTON HUNTER*

ANY church that believes in Christian compassion can resettle a refugee family. Any church that has time to put on a chili supper or cast a play can resettle a refugee family. Any church that has money to buy asphalt tile for the kitchen floor, new drapes for the minister's office or new carpeting for the center aisle can resettle a refugee family.

Any church can resettle a refugee family if there is Christian concern for the hungry and the homeless in the hearts of its minister and a few of its members.

God is speaking at this moment to the American church in the needs of refugees. He is saying in unmistakable terms to anyone who reads his Bible regularly, "The homeless, the hungry, the cold, the naked, the victims of oppression—the refugees—upon these you may not turn your back unless you are prepared to turn your back on Jesus Christ himself. 'Inasmuch as ye have done it unto one of the least of these. . . .' 'What doth it profit if a man says he has faith but has not works?' 'Which one of the three do you think proved neighbor to the man who fell among robbers?' "

God speaks; let the churches take heed!

Says the report of the Second Assembly of the World Council of Churches which met in Evanston in August, 1954, "We can never forget the warnings in the Bible about the dangers to the rich man. *In our day these warnings must be applied to the temptations facing everyone in a rich society.*" (Italics are the author's.)

### America Faces Temptations

Smugness, indifference and spiritual deafness to human need—these are the temptations that American society, the richest in the world, faces today.

An alert church leadership which is really concerned about its congregation's soul will not miss the chance of involving its members in an activity calling for Christian compassion. Christian action begets Christian attitudes. The heart follows the pocketbook and the appointment book. Where time and money and study are given to serving human need, the soul grows in Christian grace. For this reason, therefore, the resettlement of refugees becomes not only a test of the Christian faith already present in a church but also a rare opportunity for stimulating the growth of Christian experience in the lives of members.

Refugees are human beings—like ourselves. Some have been driven out of their native lands by the fortunes of war and the spread of totalitarian rule in Europe and Asia. Some come from Greece and Germany, Austria, Italy, China, Turkey, Holland, Belgium and various other parts of Europe and the Near East. Like our forefathers they come seeking freedom and a chance to make a new life for themselves.

This family, refugees from Germany's East Zone, arrived in New York last fall. They were reunited with relatives there.

Some come as families, some as single individuals. Some are students, some are skilled workmen. Some are scholars, some are farmers.

They are like the Lukics, the first family resettled by Disciples of Christ under the Refugee Relief Act of 1953. Just four months ago Mr. and Mrs. Lukic and their daughter, Alexandria, arrived in Albuquerque, New Mexico, where the pastor and members of Sombra del Monte Christian Church had opened up the way for them. Mr. Lukic is an accountant with a degree from the Academy of Commerce in Belgrade and with a number of years of experience as a cashier and accountant; his wife is a skilled beauty operator.

Individuals and families like the Lukics who have skills, determination, the desire for freedom and the will to work are waiting for the opportunity for a new life that you or your church may give them. Dossiers giving information about more than 25,000 of these persons have now been completed and are available to groups or individuals who would like to consider helping them to immigrate to this country.

Refugee resettlement is relatively simple. Any reputable individual or group of individuals or church can easily assume the four responsibilities involved. These are to find a job, to provide a place to live, to loan sufficient money to the refugee to pay inland

Mr. Hunter is executive secretary of the department of social welfare of The United Christian Missionary Society.

transportation, and to sign an assurance (along with Church World Service and the department of social welfare of The United Christian Missionary Society) that the refugee will not become a public liability.

What are some of the steps to take toward the resettlement of a refugee family?

*First,* talk with your neighbors. See your minister or the chairman of your church board or the chairman of your church's committee on Christian service and community action. Approach the congregation at one of its regular meetings and talk with its members about a Christian's responsibility in this matter.

*Second,* write to Miss Ella Williams, Field Representative for Refugee Resettlement, 222 South Downey Avenue, Indianapolis 7, Indiana. Ask her to send you assurance forms and a dossier or two describing possible individuals or families you might sponsor.

Miss Williams, incidentally, has been working since October 1, 1954, in the Resettlement Program administered by the department of social welfare of The United Christian Missionary Society. She is prepared to help your church in arranging for its refugee assurances and also to help, if necessary, in working out any problems connected with the resettlement.

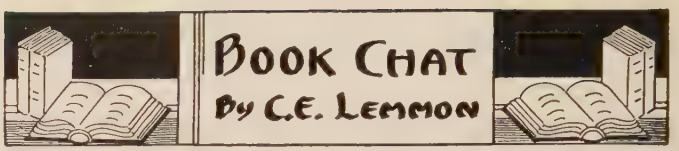
*Last of all,* after you have sent in the assurances, your committee will want to begin to prepare its own members and the members of the church to do the best possible job of helping the refugees to find their place in your local society. If your committee does a good job, resettling a refugee family can be a profoundly religious experience for your whole fellowship.

### Disciples Responsible for 500

Disciples of Christ have been asked by Church World Service to assume the responsibility for five hundred refugee units (persons or families). This seems the least that we can do. Up to the first of January, one hundred fifty-seven churches from twenty-seven states had written in to the department of social welfare to inquire about refugee resettlement. Ten assurances have been completed and one family resettled. Two states, Ohio and Missouri, through their state missionary societies have accepted goals for themselves of fifty refugees each, and other states are now considering proportionate goals for their own areas.

The work is under way, but the time is short. For many of the refugees this is a matter of life and death. Their future is in your hands. Your assurance may mean new life to them. It may also mean new life to you and your congregation.

Miss Ella Williams, Field Representative for Refugee Resettlement, is employed with funds provided by the Week of Compassion offering to help the Disciples of Christ to resettle 500 refugee families in the next two years.




ASSUMING that the United Nations continues to function as the instrument for securing international cooperation and fellowship, Trygve Lie is certain to become a historical figure for his seven years as the first Secretary-General. It was he who set the tone for the office he held and he conceived of himself as a dynamic force instead of a glorified secretary. It was he who gathered together the great company of secretaries and workers and was chiefly influential in creating the instruments and commissions of the United Nations. It was he who was the leader in the design of the great new headquarters buildings on Manhattan Island. His own intimate account of his election, his tenure, and the intricate problems he faced during those seven years is given in a large volume called *In the Cause of Peace.*

With unusual frankness, he details the problems and frustrations caused by the statesmen of various nations. He tells of his work connected with the Berlin blockade, the "Truman Doctrine," the implementation of the Marshall Plan, and the Korean war. It would be good for men of all nations to read this fine book, *In the Cause of Peace,* for it would help them get an objective view of themselves as seen through the eyes of an intelligent and responsible worker for world order.

DR. Herbert F. Hahn points out that the scholars of modern times have approached the Old Testament mostly from a literary point of view, critically examining the biblical record of the development of Hebrew religion. In his late volume, *Old Testament in Modern Research,* he points out that this approach is being supplemented by scholarly studies in various fields such as sociology, anthropology, archeology and history. These studies are bringing enrichment to our view of the Old Testament. This is an important though somewhat difficult book for the average reader.

VINCENT TAYLOR, British preacher and scholar, has a long article in Volume Seven of The Interpreter's Bible on *The Life and Ministry of Jesus.* He has lifted this article, with a slight amplification, into a single volume of the same title. It is a fine book and only serves to emphasize the richness of material to be found within the Interpreter's Bible series. The chapters are made up of brief essays arranged as a topical study of the ministry of Jesus after the general sequence of the pattern of Mark's gospel. These essays are remarkable for their clarity and succinctness.

MOST of the liberal arts colleges and many universities in America are introducing courses on religion into their curricula. One of the first courses introduced is usually on the life and teachings of Jesus. Textbooks that are scholarly, comprehensive and on a college level are not too plentiful. Charles M. Laymon, veteran teacher at Scarrett College in Nashville, Tennessee, has supplied this need in his *Life and Teachings of Jesus.* It is rich in its background material on the civilization into which Jesus came, with ample explanations of the terms found in the New Testament. With

(*Continued on page* 44)

# Missions in the Coming Era

## *A Strategy for the Church in Tomorrow's World*

By DONALD McGAVRAN*

IT is commonly conceded that we are at the end of one era in Christian missions and at the beginning of another. Yet the traditional method of mission work followed in the nineteenth century continues to be followed almost universally in the second half of the twentieth. The methodology of missions for this new era has not yet been realized. The mandate for Christian missionary labor remains the same, to disciple all peoples, baptizing them and teaching them. But how, in the very different climate of today, this can best be done requires careful thought and planning.

### Early Missions Were Exploratory

A great deal of the missionary work of the last hundred and fifty years was essentially exploratory. Much of it, though tremendously brave, faithful, spirit filled and persistent, has not established any great growing churches *and does not seem likely to do so.* During this period the best way to extend the church in non-Christian lands was to go everywhere and try every means to achieve the planting of the church, whether such means succeeded or not. It could be held that if growth had not started in the first fifty years of missionary effort it would probably start in the next fifty years. Only a mission strategy which maintained that "we plant the seed and God gives the increase" would have outlasted the terrific conditions which faced missions in many places during the last hundred and fifty years.

People were afraid of rapidly growing churches and could not recognize the facts that "people movements" were a normal way of becoming Christian and that some of the highest quality Christians had come into the church in this way. They were confirmed in this fear by the fact that such movements often occurred among primitive peoples, which, according to theories of racial superiority then current, made them inferior and second-rate movements.

### Expected Little Growth

But slow growth was not a blessing. Where the resistance to the Christian message was very great, there only in the smallest numbers and with the greatest difficulty did men and women accept the new religion. Consequently a methodology which expected little growth was developed and is defended to this day.

The planting of self-supporting, self-governing and self-propagating churches is the central business of missions. Every missionary activity must be measured and its effectiveness estimated by the degree to which it is, under the circumstances of the era in which we live, *actually discipling the peoples of the world.* When Emil Brunner says, "The church exists by mission as fire exists by burning," he is not saying that the church exists by doing "mission work," regardless of whether or not a growing church is established.

It is legitimate in Christian missions to contend that a given activity is good missions because it prepares men so that they can be won to Christ, but it is not legitimate to contend that a given activity is good missions whether or not it eventuates in the growth of the church. Because missions have proliferated into a thousand kinds of good activity, each one defensible in itself, each one *good* mission work, it is especially necessary in our thinking that we cleave to the central task, that of discipling the peoples of the earth.

### Turned to Secondary Aims

In this period of difficult and slow growth the missionary staff in many places, failing to achieve the primary aim of winning men to Christ, turned to secondary aims such as the carrying on of philanthropic work. In the beginning the aims were recognized as secondary but gradually they became primary and were defended as such.

We are not condemning philanthropic work, nor are we pleading for more evangelistic work instead of institutional work. Evangelism, if carried on "whether or not it eventuates in the growth of the church," is no more good missions today than are schools, hospitals or any of the thousand other activities which missions maintain which have a minor relation to church growth. To carry on mission work regardless of whether it produced a growing church may have been good missions in the years past, but we doubt whether it is good missions in the years that lie ahead.

### Gathered Colony Churches

The church, too, needs to be measured by this same criterion. Many of the churches established during this period were *gathered colony churches.* Even where missions met resistance for any reason and the message of salvation through Jesus Christ was rejected by the vast majority of hearers, an occasional man or woman believed. A station with six or eight missionaries sometimes had a growth of one convert a year, or even less.

Those who were converted met with such fierce ostracism that they came to the mission compound to live and work. In addition, patients from a hospital, rescued persons, orphans, or runaway slaves came to live at the mission compound. Some of these also became Christian as they lived in intimate contact with

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*Dr. McGavran, now in the United States on furlough, is a missionary to India with The United Christian Missionary Society. A fuller treatment of his views on missionary strategy will be found in his forthcoming book, *The Bridges of God,* to be published by World Dominion Press, 59 Bryanston St., London, in April and by Friendship Press, New York, in May or June.

the gospel. At the mission station a colony was gathered out of the non-Christian world. Out of this colony came the church.

Every missionary and every institution of the mission station served this colony. The mission schools commended Christ to the rising generation, and served this colony. The hospital ministered to the non-Christians, and it also kept the little colony healthy. Each missionary had duties assigned to him in connection with the gathered colony church.

All this looks quite ideal until it is realized that these gathered colony churches, with very few exceptions, are static. They do not multiply. As this era ends we note that many missionary forces are tied up with non-growing churches. As long as this condition was not recognized or it was believed that the gathered colony churches might start growing at any time, there seemed to be justification for continued missionary labors. But once their non-growing nature is discerned, reappraisal of the entire situation is indicated.

This reappraisal is particularly needed because during the one hundred fifty years of probing we have discovered that, under existing conditions, certain peoples are exceedingly irresponsive, while others are clamoring for the gospel. Side by side with the gathered colony churches there have arisen, in practically all the nations of the world, churches of an entirely different sort—*growing people movement churches.*

### Web of Relationships

Individuals do not exist entirely separated from each other like pebbles on the beach. They exist in a web of blood and marriage relationships, as families, clans, tribes, castes and peoples. As missions have carried the gospel around the world, in some places individuals one by one have separated themselves from their social groups, and have become Christians *against* their families, their clans, their tribes and their castes. In most such places a static gathered colony church has resulted. The individual has been saved but he has not pulled in his kindred with him.

In other places a Christward movement has been induced within a people. Individuals have become Christians without separating themselves from their social groups. They have become disciples, not against, but *with* their families, their clans, their tribes and their peoples. In such places a growing people movement church has resulted. Usually it has been a church of tremendous growth.

Thus the younger churches around the world are made up of two clear-cut and distinct types of churches, static gathered colony churches and growing people movement churches. In only a few instances is there any difficulty in deciding to which category a given younger church belongs.

At present, for a variety of reasons, the static gathered colony churches are given relatively heavy assistance by the older churches, while the growing people movement churches are given relatively light aid. Put in figures this means that gathered colony churches which grow very little are assisted at the rate of one missionary to 200 Christians, while people movement churches which are growing very greatly are assisted at the rate of one missionary to 1,000, or in some cases even 8,000, Christians.

Because those planning mission administration have failed to discern this difference, modern missions (a) maintain large staffs of missionaries where very few indeed obey the gospel and yet (b) with much of their resources tied up in non-productive stations, find themselves unable to send sufficient missionaries to disciple the peoples who are clamoring for baptism.

The whole concept of a slow, laborious, inch-by-inch expansion of the Christian church is no longer necessary. A methodology of missions should now be developed which is designed for the era ahead of us in which great growth of the church in practically every land is abundantly possible. The hill up which we toiled in low gear is passed. We can now shift into high.

### Makes Two Demands

The dynamic new methodology makes two demands on us.

*First, the way of people movement growth should be understood by missionaries and the leaders in the younger churches everywhere.*

This is a large order because the missionaries come out of churches in America and England where one-by-one, individual accession is normal. Hence before they can understand the tremendously hopeful outlook for missions under the new methodology, missionaries, the leaders in the sending churches and the leaders of the younger churches must see how God works through people movements to Christ and learn how peoples become Christian.

*Second, the resources of missions should be massed behind the growing churches.*

To provide static churches with one missionary for every 200 Christians, and growing churches with one missionary for every 2,000 Christians does not make sense in this new era. In days when, in Disciple mission fields, literally scores of thousands will obey the gospel if given a chance, it is not defensible to maintain heavy concentrations of missionary resources among the rejectors while those who would accept Christ are kept in darkness.

### Brightest Years May Lie Ahead

What does this mean for the Disciples of Christ? If we are willing to reappraise our missionary labors and to direct increasing amounts of men and money to those peoples where the younger churches have broken through into great growth, it means that the brightest years of our history lie ahead. The key to the establishment of great sister churches lies in our hands.

But outmoded concepts of missions must be abandoned. This does not mean the abandonment of hard-won static churches. Static work could be placed under the care of nationals, missionary assistance could be reduced, and more missionaries and money could be directed to places where the church is growing or seeking to grow.

What is proposed is no armchair theory. It is eminently feasible now in every great division of our field. We must expect great things from God and dare great things for God. The day of march has come.

## Missionary Education Is for the Whole Church

(*Continued from page* 16)

plan budget, educate, and implement the sense of mission of the church in a much more realistic and effective way. The relation of the amount of response to the size of the task becomes too obvious to be avoided. A church which discovers that it is only five per cent outreach and ninety-five per cent self-development in its program realizes that it is perilously close to being pruned, like the dead branch mentioned in the fifteenth chapter of the *Gospel according to John,* because it is not bearing fruit.

### Overall Look Gives Perspective

Until the world outreach department takes an overall look at this phase of the life of the church, it is possible to remain smug about a very small output, simply because it is not seen in the perspective of the whole task. This department can give perspective and balance in another way, too, as it studies benevolence, higher education, ecumenical concerns, state missions, home missions and foreign missions and tries to keep in proportion the concern of the church in each of these areas.

The more one learns about the missionary education materials available for use with all age groups, both those which tell of the work of Disciples of Christ and those produced interdenominationally through Friendship Press, the more one is impressed with their quality and scope. Good materials and program helps are available for almost every use. The difficulty seems to be either that people do not know what is available for a particular use or that they do not know how to use the materials effectively. So the director of general church program in missionary education must become a kind of traveling salesman, interpreting the use of available materials and showing how a well-rounded program of missionary education can be carried on.

### An Educational Opportunity

Every speaking engagement in a local church is an educational opportunity, and before long the director finds himself spending all his week ends visiting churches. Conventions, men's retreats, visits to colleges and seminaries, and district and state meetings all become opportunities for him to lay before the people of the churches the needs of the world and the fascinating story of what the church is doing to meet them. One of the chief functions he can perform is to indicate resources which will give more information than can be covered by one address from a visiting speaker. While the other members of the missionary education team are preparing and promoting materials and programs for the various age levels, he is helping the church to fit them into its total life.

What then, briefly stated, does a director of general church program *do* in the field of missionary education? He simply tries to put handles on programs and materials which a church with a rapidly growing sense of mission is reaching out to use.

WORLD CALL

THIRTY-five thousand foreign students are enrolled in 1,500 American colleges and universities this year —an all-time high. This is of almost unparalleled importance when one realizes, (1) that whenever one meets and talks with or entertains a foreign student one is involved in diplomatic relations with another nation; (2) that in ten years these students will be the economic, political, educational and religious leaders of their countries; (3) that these students are often lonely and frequently have little chance to know American families well; and (4) that their impression of America and of the Christians in America will become the ideas and convictions of thousands of people in their home nations when they return.

NO more horse collars or work harness will be offered in the Montgomery Ward farm catalogue. Farming has become so much a large scale mechanized operation that such items are not profitable merchandise any longer. On the other side of the picture one notes that where almost 80 per cent of the population was required to spend all its time in farming to feed our population inadequately in 1800, now 12 per cent of our people provide an ample and varied diet for all the rest.

These simple facts point toward an increasing leisure for mankind from the simple struggle for existence—a leisure that might be used for the development of the spiritual life. They indicate the decline of farming as a "way of life" and an increase of the concept of farming "as a business operation primarily." They point to still greater specialization in production and distribution of goods and a consequent growth in interdependence among men.

For the church and its purposes, both dangers and opportunities are presented by such prospects. A further decline in the fortunes of the rural church seems in prospect. Further social disorganization in the forms of juvenile delinquency and adult neuroses growing out of leisure without purpose for life seems likely. An increasing food supply for the world is one factor in decreasing the likelihood of war.

So many ifs! So many possibilities for good or ill. So much responsibility upon Christians to become acquainted with the economic and social realities of life and to express their basic Christian convictions in the developing structures and relationships of the social order.

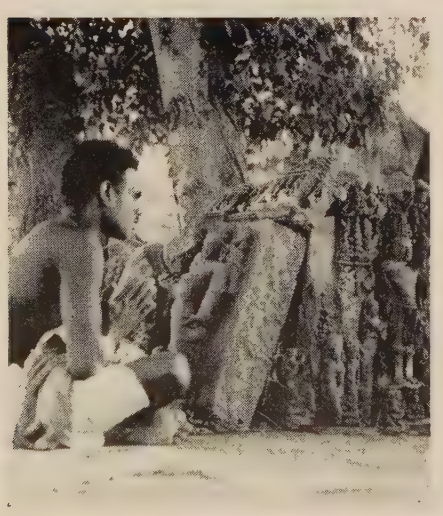
CIGARETTE Output Drops 3 Percent in a Year," says one headline in *The New York Times* of December 29. "Study of Smoking to Get Million Aid," says another in the January 28 issue of the same paper. It seems that, according to the Department of Agriculture, reports during the last year linking cigarette smoking with cancer incidence have resulted in a decline of 3 per cent in cigarette sales during this same period. It also seems that when the tobacco companies learned the awful truth about cigarette smoking—lung cancer correlation (or was it decrease in sales)—they decided to double the $500,000 they had previously set aside for research on the physiological effects of smoking.

About 140 small villages in central India will be served by the two new uplift projects of the Disciples of Christ India Mission.

# More Abundant Life for Indian Villagers

*"Abundant Life"—"Star of Life"*
*What Can These Programs Do . . .*

FOR MEN WHO PRAY TO STONES?



FOR WOMEN WITH MENIAL TASKS?

AND FOR CHILDREN WHO SUFFER?

TWO new programs sponsored by the Disciples of Christ India Mission illustrate a shift in missionary emphasis made necessary by current revolutionary times. These are the Abundant Life project, launched at Takhatpur late in 1953, and the Star of Life project, opened at Damoh late in 1954.

Mr. and Mrs. Samuel Maqbul-Masih, Indian Christians, are heading the program at Takhatpur. Dr. and Mrs. Donald Rice, American missionaries who work under The United Christian Missionary Society, are directing the Damoh project.

Both programs seek to lift up people in small villages located near the mission stations. The directors have trained teams of village workers whom they call *Gaon Sathees* (village companions). These young men and women, educated in Christian schools in India, were recruited for hard work with small pay except for the joy of helping their fellow countrymen to know something of the meaning of the Christian way of life.

This promising new mission work is being carried on cooperatively with Indian officials, with other churches through Allahabad Institute, and with other organizations.

Activities of the two projects are pictured on the pages following.

A group of village workers in the Abundant Life project with Keith Salmonson, rural missionary, at left, Samuel Maqbul-Masih and Mrs. Mary Maqbul-Masih on the occasion of awarding certificates and *malas* (lotus garlands) in recognition of accomplishments.

TEXT by LOUISE MOSELEY

PHOTOS by VERONA from BLACK STAR

## *Christian Missions in India Can . . .*

### Train Men for the Ministry

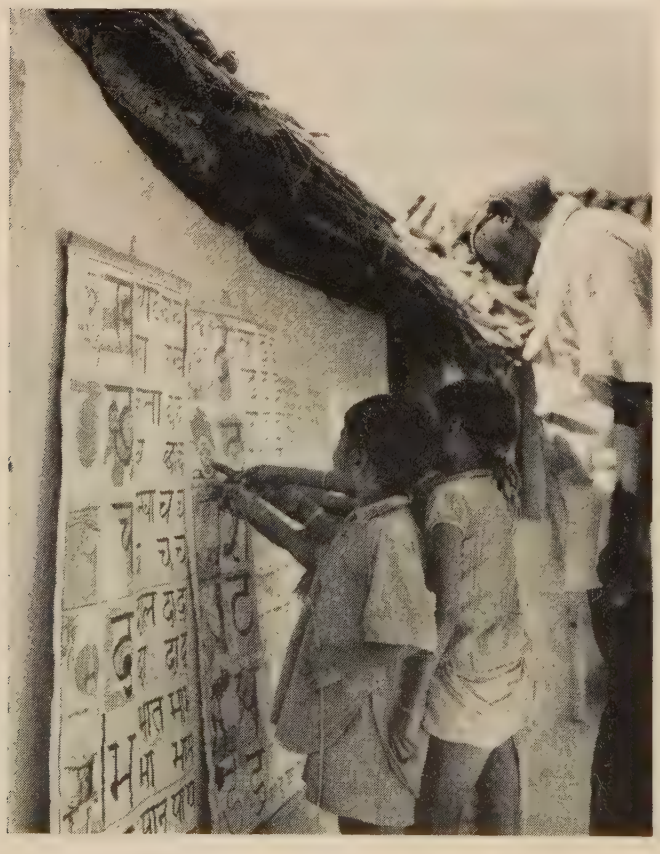
### Lift Women to a New Station

### and Develop Children's Health

Representatives of the Star of Life program discuss their work with city officials, shown wearing white Congress Party caps. The project was launched also with support of village head men.

Mrs. Donald Rice talks with village women. Pock-marked children are a common sight in India where smallpox takes a frightful toll. The mission project aims to prevent such diseases.

Children show Samuel Maqbul-Masih that they can read from Laubach charts posted on a courtyard wall at a village home.



"Gaon Sathees," village companions, clear a street to make a drain, so mosquitoes will not breed there and spread malaria.

# *Indian Women Are Eager Learners When Home Care Is Demonstrated*

At TOP, a village companion shows a group of mothers how to bathe a baby in the street with cold well water, as is customary, but also with soap, which is an innovation in the village.

CENTER, a Christian worker demonstrates smokeless cookery by use of a stovepipe which is unusual in Indian village homes.

At LEFT, women learn to knit warm garments which their families need for protection from the chill of their unheated houses.

As a public health specialist, Dr. Donald Rice tells his team of village workers in Damoh about the importance of spraying with DDT to kill disease-spreading flies and mosquitoes.

The team of village workers are shown in the photo above as they ride out of Damoh on their bicycles to various villages which their project serves, carrying the equipment for spraying.

A village worker sprays a house wall to keep down the insects.

A village worker sprays an orange tree to insure better fruit.

Overflow crowd at the Christian church in a village near Takhatpur. The sign on the wall reads, "Long Live the Messiah." The moving force behind the village uplift programs is the Christian faith of the workers who give their services.

Village companions teach with puppets, recorded music and a loud speaker. Health and home care, as well as the Christian message, are dramatically taught in such street meetings, where large crowds gather around to listen intently.

WORLD CALL

# Colored Yeast

By ROMA BAKER DAW*

THIS is the story of Thomas Cross, a free Negro born in Virginia in 1826, who established one of the earliest churches of the Disciples of Christ in Michigan. This church is near Remus in Wheatland Township, Mecosta County. The Wheatland Church of Christ still has, as it had from its founding in 1870, a membership of Negroes, Indians and whites. My special reason for writing this article is the desire to preserve the record of a man who has contributed much to make it possible for all of us to live as one with equal opportunities regardless of color or creed.

I became interested in the story of Thomas Cross through Mrs. Ida Bracey of Lansing, one of his granddaughters, whose father, Joseph, the second son of Thomas, was ten years old in 1869, when the family came to Michigan.

Thomas Cross died in 1897, the minister of an obscure little church in rural Michigan. In spite of its obscurity, his unique church still flourishes when most country churches have closed their doors. The reasons are many. Most important of them was Thomas Cross, the man himself. His generous spirit and love of serving his fellowman and God has affected at least one of each succeeding generation whose spirits like that of their father and grandfather Cross have caught his vision and aspirations. They have continued his remarkable undertaking by serving as minister of this church without pay beside carrying on their regular occupations. This unusual circumstance has affected the continued life of the church immeasurably.

As one cell of yeast leavens thousands of grains of flour, so certain human beings seem to be endowed with a personality and intelligence that work like yeast in their community. They move in among strangers, and in an unbelievably short time things begin to happen. These persons bubble with ideas and are willing to work incessantly to make the ideas produce not for themselves but for the good of the community.

That Thomas Cross was one of these cells of yeast there is no doubt. He was not the usual white cell; he was colored. He came to no ready-made community; he built his own in the midst of a dense forest. He was an influence socially as well as spiritually. As was the case so often with those who had no schooling, he believed that education was very important in a community, so, at his first opportunity he not only founded a church, the only one in the area for miles, but he built a schoolhouse.

THOMAS Cross was not a pioneer seeking adventure. That privilege was not enjoyed by colored people in the 1800's. He was not fleeing from the law, but rather, he came because of a lack of law and its enforcement. He was a colored free man and not a slave.

Thomas was the son of a white girl, the daughter of his father's English-born master. He was born in Loudoun County, Virginia, on February 1, 1826. Thomas' name, Cross, was his mother's name, since no slave had any other name than his master's. Thomas was a free Negro, however, because the general practice in the Commonwealth of Virginia during slavery days was that a child was born a slave or a free person according to the status of its mother.

When Thomas Cross was twenty-five years old, he migrated to the Hawkin Valley in the coal mining district of Ohio near Nelsonville. By 1851, he had met and married Catherine Harper, a woman, like himself, of strong religious convictions. She was a mixture of Cherokee and Negro blood.

Until the middle 1800's, the slaves drove their masters to church services and listened to the sermon from the outside of the building. The only colored people allowed inside the church were those who assisted in caring for the white children or who were assigned some other menial task. As they listened they were deeply impressed and sought spiritual guidance. Some were taught by their masters and their families.

This was a period of religious ferment, and many denominations sprang into being. Among them were the groups led by Thomas and Alexander Campbell, Walter Scott and Barton W. Stone which regarded each church as an independent religious body.

"AT times the most gifted among the slaves were trained and allowed to preach to the rest. Occasionally slaves were gathered in separate buildings and were preached to by evangelists either before or after the regular service. Thus the Negro people living among families embracing the belief of the Christian Church absorbed their religious beliefs and practices as did others who lived among those of other communions." (Robert L. Jordan in *Two Races in One Fellowship.*)

Thomas Cross, being a free man, had no master who could influence his religious beliefs. Yet a man of his abilities and interests could not help but be influenced by the religious reformation that was sweeping the country like a wild wind. He became a member of the Church of Christ.

The religious movement which Thomas Cross joined was part of the social ferment which preceded the Civil War. When that war came, he served in it two and one half years under General George Henry Thomas. He was present at the surrender of General Robert E. Lee.

As his family grew to nine children, he and his wife longed for more freedom, justice and security than southern Ohio offered directly following the Civil War. Freedom or intelligence were of little help. Negroes, regardless of their intelligence and sometimes because of it, were forever harassed by the cold fear that a white renegade might commit a crime that could be blamed on them. With practically no recourse to the courts of justice they were doomed.

The Cross family not only longed for freedom of action in everyday living, but they wanted religious equality. They were thwarted in this because, although the Negro by this time might be a member of his former master's church, he was not an equal. He must worship from the basement, the balcony, or through open windows.

Consequently, with freedom foremost in their minds, the Crosses planned to migrate to the north with two other colored families. Homesteading was being encouraged in Michigan, so with covered wagons the Crosses and the two other families traveled in 1869 to Wheatland Township, Mecosta County, twenty miles from Mt. Pleasant, and twenty miles from Big Rapids, the county seat.

NOT too much is recalled about the trip by now in family tradition, because children are apt to remember but the odd or striking incidents to pass on to their children. The tradition is, however, that the trip was enjoyed in general. The members of the caravan all liked to walk along beside the wagons in the pleasant weather of summer.

After weeks of travel the little band of migrants arrived at their destination. Instead of homesteading to procure his land, Thomas Cross sold one of his horses to buy his first forty acres of land from the Pere Marquette Railroad Company. The men immediately set to work to build shelters before the cold weather caught them unprovided for winter. The men cut the logs for their cabins from the heavily wooded land.

Their new life in Michigan proved to be much the same as the lives of other pioneers. The men cleared the land, built buildings, and raised crops and stock; the women collected fruits and berries, helped butcher, smoked meats, canned and dried vegetables, and, as was usually the case, had babies. Thomas and Catherine Cross had twelve children, two of whom died in childhood. There were four girls and six boys who survived.

INDIANS were still plentiful in the area in which the Crosses had settled. Luckily they were friendly. The Little River, a branch of the Muskegon, ran about five miles from the Cross property. The Indians fished this river and built their homes on its banks. Some of them still live there. The land where the Indians lived was finally owned by a family named Barry. Following the death of the owner of the property, it was sold by the heirs to

*From an article in the March, 1954, issue of *Michigan History*. Used by permission.

*In 1869 a Negro Disciple Moved to Michigan to Find Freedom for Himself and His Large Family, and in a Period of Twenty-eight Years He Built a Church and Made an Indelible Mark in the History of the State*

Mecosta County and is now a county park on the shore of School Section Lake. Since 1869, the whites, the Negroes and the Indians have lived in a friendly community, paying little heed to race.

Thomas Cross had no schooling, and although he could not read, write or figure, it was commonly known that he could not be cheated. He had a wonderful memory. When taking grain to market he somehow knew how to figure amounts in his head and arrive at the correct sum. Since he was an avid student of the Bible, he was very handicapped by not being able to read. For that reason he wanted his children to read to him. He sent them immediately to the Gingrich School until he could build a schoolhouse of his own. It was not many years until he built the Cross School. Incidentally, no colored teacher ever taught in the Cross School even though they taught in other schools close by.

IN the fall of 1869, the year the Crosses arrived in Michigan, a service was held in the Gingrich Schoolhouse and several Disciples of Christ were in attendance, among them the Crosses. In early 1870, six persons organized the Wheatland Church of Christ. Thomas Cross was appointed elder and Alexander Harper deacon. After the Cross schoolhouse was built, the services were held there. Since the settlement was in the heart of the lumbering area, people of all colors and creeds came considerable distances to the only church accessible. The Wheatland church encouraged them "to come one, come all" for, after all, that was one of the reasons that they themselves had come north—to attend a church without segregation.

Thomas Cross and some of the other members of the church used to go in lumber wagons as far as Farwell and Clare to conduct "bush" meetings. Such untiring efforts so increased the membership of the Wheatland Church of Christ that the schoolhouse became inadequate as a meeting place. A church was built in 1883. Thomas Cross furnished the funds to finance the buildings, to be repaid as the church prospered. With a lot of hard work the women of the congregation earned the money to pay the indebtedness. The building was made of lumber cut from the Cross timber. In 1876, Thomas Cross was ordained in the Christian ministry. When officials from the state organization visited the Wheatland church they always stayed with Thomas and Catherine Cross in the big white house that had replaced the old log cabin.

The church like all others had its ups and downs. A missionary society was founded, and as the years went by a Sunday school was organized for the children. Mr. Cross hung swings from the limbs of the big trees for the youngsters. Tables were spread in the front yard so that the church goers might enjoy good fellowship with their food after the service. Some of those attending walked six miles to get there. Sunday became a day to look forward to by both young and old.

EVERY one had fun during the rest of the day, but the church service itself was quite a procedure. There was singing, but no whispering or looking around. They sang with pleasure, but without the excess of emotion that many colored people from the deep south are prone to prefer. There was no church bell and of course no musical instruments. At first this was because there was no obtaining them. Mrs. Bracey still remembers, however, the difficult time the older members gave the younger ones when they installed the bell.

Catherine Cross died in 1893; in 1897, four years later, Thomas followed her. They were buried in the Morgan Cemetery, now called West Wheatland Cemetery. Mrs. Lena Capen, librarian at Remus, recalls that her father, Lewis C. Griffith, being an ordained minister of the same denomination (Church of Christ), preached Thomas Cross' funeral sermon.

BY the time of the pastor's death he had prospered materially. As Mr. Cross prospered, he bought more land until when his sons married he gave each one forty acres of cleared land and a yoke of oxen. He left descendants that have a modest pride in their ancestor. They might well be proud, for he made a decided contribution to the early history of Michigan's educational and religious growth. He gave his own people "safety and security of person; freedom of religion and conscience; freedom of speech, press, inquiry and study; freedom of peacable association and assembly; the right to citizenship and its privileges"; and the courage to follow his example and become valued citizens of the state by educating themselves.

Thomas and Catherine Cross are shown in the photo at left with their children and grandchildren. When his sons married, Thomas Cross gave each one forty acres of land that had been cleared and a yoke of oxen. In the Cross family there were four girls and six boys. With nine children at the time, the Crosses made the arduous journey from Ohio to Michigan in 1869 after the War Between the States. One of the sons, Joseph, used to relate how, in this new home, he hated to go after the cows at night because they would wander into the forest where bear were common. Another of his favorite tales concerned the unpleasant task of going to the spring for water. When the pole was lowered and then drawn up it was not unusual to find a live snake or frog in the pail.

WORLD CALL

# Directory of Foreign Missionaries of U. C. M. S.

## Africa

*D.C.C.M. via Coquilhatville (unless otherwise indicated) Congo Belge, W.C. Africa.*

Alumbaugh, Miss Goldie, Ifumo, via Monkoto
Baker, Dr. and Mrs. Donald H., Mondombe, via Boende
Bateman, Miss Georgia B., Bolenge
Bateman, Miss Martha J., Monieka
Barron, Mr. and Mrs. Jack T., Monieka
Bowers, Dr. and Mrs. Robert, Wema, via Boende
Byerlee, Mr. and Mrs. David A., Bolenge
Byerlee, Mr. and Mrs. W. Allen, Bolenge
Cardwell, Mr. and Mrs. Walter D., Bolenge
Clarke, Mrs. Virginia, Bolenge
Chatfield, Mr. and Mrs. John R., Monieka
Coates, Miss Ruth, Monieka
Cobble, Mr. and Mrs. Robin R., Monieka
Cuppy, Mr. and Mrs. A. C., Mondombe, via Boende
*Dade, Mr. and Mrs. Edgar Paul, Route No. 1, Garrettsville, Ohio
Davis, Mr. and Mrs. Bernard, Wema, via Boende
Davis, Miss Jane, Institut Medical Evangelique, Kimpese, via Leopoldville
Dodson, Mr. and Mrs. James R., Coquilhatville
Finney, Miss Margaret, 16 rue Mignot-Delstanche, Ixelles, Brussels, Belgium
Harris, Mr. and Mrs. A. Louis, Bolenge
Heimer, Mr. and Mrs. Haldor E., Ifumo, via Monkoto
Hobgood, Mr. and Mrs. Ben Clay, 18 rue Alphonse Renard, XL, Brussels, Belgium
Hurt, Mrs. Lewis A., Bolenge
Jaggard, Mrs. Wilma S., Bolenge
Jarman, Miss Fraulein, Wema, via Boende
Johnson, Mr. and Mrs. Charles R., Bolenge
Lewis, Mr. and Mrs. Ellsworth, Coquilhatville
McCracken, Miss Faith, Ifumo, via Monkoto
*McMillan, Mr. and Mrs. Donald, 220 Eddington, Norman, Oklahoma
McMillan, Miss Fern, Bolenge
Mitchell, Miss Hattie P., Mondombe, via Boende
*Musgrave, Miss Ruth, 1300 E. Marvin, Waxahachie, Texas
Peterson, Miss Ruth, Coquilhatville
Poole, Miss Edna, Bolenge
Ross, Dr. and Mrs. John E., Lotumbe
*Russell, Mr. and Mrs. H. Gray, 1612 Grove Ave., Radford, Va.
Shaw, Miss Margaret, Ifumo, via Monkoto
*Shoemaker, Miss Gertrude, 1896 Court Street, Salem, Oregon
Smith, Mr. and Mrs. Everton B., Lotumbe
*Snipes, Mrs. Esther P., 222 S. Downey Ave., Indianapolis 7, Indiana
Snipes, Mr. and Mrs. Paul David, 130 rue de Facqz, St. Gilles, Brussels, Belgium
*Stober, Miss Buena R., 222 S. Downey Ave., Indianapolis 7, Indiana
*Tillery, Mr. and Mrs. Ralph, Fowler, Kansas
*Watkins, Miss Carolyn, 222 S. Downey, Indianapolis 7, Indiana
*Watson, Dr. and Mrs. Keene, 630 Bowery, Iowa City, Iowa
*Weeks, Mr. and Mrs. Clavlon D., 222 S. Downey Avenue, Indianapolis 7, Indiana
Whitmer, Mr. and Mrs. Joseph, Lotumbe
Williams, Mr. and Mrs. Clarence B., Mondombe, via Boende

## Argentina

*Andress, Dr. and Mrs. Paul, Box 446, Ashdown, Arkansas
Liggett, Mr. and Mrs. T. J. Camacua 282, Buenos Aires
*McWilliams, Mr. and Mrs. S. S., 222 S. Downey, Indianapolis 7, Ind.
Smedley, Mr. and Mrs. George, Colegio Ward, Ramos Mejia, Buenos Aires
Vaughn, Mr. and Mrs. Leonard, J. A. Garcia 2048, Buenos Aires

## India

Adams, Mr. and Mrs. Raymond W., Bilaspur, M.P.
Bender, Miss Anna, Pendra Road, Dist. Bilaspur, M.P.
Bonham, Dr. and Mrs. Kenneth W., Pendra Road, Dist. Bilaspur, M.P.
Brown, Miss Leta May, Kotmi, via Pendra Road, Dist. Bilaspur, M.P.
Clark, Miss Alice, Nelson Square, Nagpur 1, M.P.
*Davis, Mr. and Mrs. Lew Arter, 222 S. Downey Ave., Indianapolis 7, Ind.
Elliott, Miss Vida, Bilaspur, M.P.
Hall, Mr. and Mrs. Keith, Mungeli, Dist. Bilaspur, M.P.
Harnar, Miss Ruth, Bilaspur, M.P.
Harrah, Miss Veda, Pendra Road, Dist. Bilaspur, M.P.
*Hill, Miss Elizabeth, 222 S. Downey Ave., Indianapolis 7, Ind.
Hill, Miss Marjorie, Bilaspur, M.P.
*Hill, Mr. and Mrs. Thomas N., 222 S. Downey Ave., Indianapolis 7, Ind.
Kerfoot, Miss Corinne, Jackman Memorial Hospital, Bilaspur, M.P.
Kinney, Miss Ruth, Pendra Road, Dist. Bilaspur, M.P.
*McGavran, Dr. and Mrs. Donald A., 336 Canner St., New Haven 11, Conn.
*McGill, Miss Velma, 222 S. Downey Ave., Indianapolis 7, Ind.
Mitchell, Miss Ruth I., Bilaspur, M.P.
Nichoson, Dr. Hope H., Bilaspur, M.P.
Pollard, Mrs. Eva Mary, Jarhagaon P.O., Bilaspur, M.P.
Porter, Miss Alice, Jackman Memorial Hospital, Bilaspur, M.P.
Potee, Mr. and Mrs. Kenneth, 336 Napier Town, Jabalpur, M.P.
Rambo, Dr. and Mrs. Victor C., Mungeli, Dist. Bilaspur, M.P.
Reynolds, Mr. and Mrs. Herman M., Bilaspur, M.P.
Rice, Dr. and Mrs. Donald T., Damoh, M.P.
Salmonson, Mr. and Mrs. Keith B., Fosterpur, Dist. Bilaspur, M.P.
Shreve, Miss Ethel, Takhatpur, Dist. Bilaspur, M.P.
Smiley, Miss Elizabeth A., Mungeli, Dist. Bilaspur, M.P.
Terry, Mrs. Miriam, Mungeli, Dist. Bilaspur, M.P.
Thomas, Mr. and Mrs. W. Ewart, 350 North Civil Station, Jabalpur, M.P.
Wait, Miss Hazel, Woodstock School, Landour, Mussoorie, U.P.
*Walden, Miss Edith Clare, 222 S. Downey, Indianapolis 7, Ind.
White, Mr. and Mrs. L. Franklin, P.O. Melchhamunda, Dist. Sambalpur, Orissa.

## Jamaica

Millard, Mr. and Mrs. Evert C., Lawrence Tavern, Jamaica, B.W.I.
Nelson, Mr. and Mrs. Robert Gilbert, 37 Arnold Road, Cross Roads P.O., Jamaica, B.W.I.
Redding, Mr. and Mrs. Freeman, 125½ Constant Spring Road, Half Way Tree P.O., Jamaica, B.W.I.
Teagarden, Miss Lyrel, Buff Bay P.O., Jamaica, B.W.I.
Ward, Miss Myrle O., 6 Leinster Rd., Cross Roads P.O., Jamaica, B.W.I.

## Japan

Edgerton, Miss Daisy, Sei Gakuin, 353 Nakazatocho, Kita Ku, Tokyo
*Hendricks, Mr. and Mrs. K. C., 222 So. Downey Ave., Indianapolis 7, Ind.
Huff, Mr. and Mrs. Howard, 1233 Oji Machi, Kita Ku, Tokyo
Hughes, Miss Hazel, Sei Gakuin, 353 Nakazatocho, Kita Ku, Tokyo
Kamikawa, Mr. and Mrs. Aigi, 1233 Oji Machi, Kita Ku, Tokyo
Palmer, Mr. and Mrs. Ralph, 56 Nakadate-machi, Honjo-shi, Yurigun, Akita-ken
Rossman, Mr. and Mrs. Vern, 1233 Oji Machi Kita Ku, Tokyo
Shorrock, Mr. and Mrs. H. C., 890 Tamagawadori, Mure, Mitaka, Tokyo
Spear, Miss Diora, Sei Gakuin, 353 Nakazatocho, Kita Ku, Tokyo
Starn, Miss Pauline, Interboard House, 4 of 12 Shiba-koen, Minato-ku, Tokyo
Troxell, Mr. and Mrs. Delbert V., Sei Gakuin, 353 Nakazato, Kita Ku, Tokyo
Warner, Mr. and Mrs. A. Mack, 56 Kumoi-cho, Shukugawa, Nishinomiya

## Mexico

Callender, Miss Leila, Apartado 147, Aguascalientes, Ags.
Cantrell, Miss Florine, Apartado 14, Ciudad Garcia, Zacatecas
Heather, Miss Dimple, Apartado 147, Aguascalientes, Ags.
Holroyd, Mr. and Mrs. Howard T., Apartado 46, San Luis Potosi, S.L.P.
Huegel, Mr. and Mrs. F. J., Virreyes 314, Lomas de Chapultepec, Mexico City 10, D.F.
Huegel, Mr. John, Apartado 14, Ciudad Garcia, Zacatecas
Johnson, Miss Eva Marie, c/o Howard Holroyd, Apartado 46, San Luis Potosi, S.L.P.
*Kepple, Mr. and Mrs. Paul C., 316 W. Comanche, Norman, Oklahoma
Law, Miss Jessie, Apartado 14, Ciudad Garcia, Zacatecas
Leslie, Miss Ruth, Pabellon, Ags., Mexico
Lemon, Miss Hallie, Apartado 14, Ciudad Garcia, Zacatecas
Stone, Mr. and Mrs. L. Paul, Pabellon, Ags.
Story, Mr. Charles Daniel, c/o Howard Holroyd, Apartado 46, San Luis Potosi, S.L.P.
Strange, Miss Hallie, Pabellon, Ags.
Wilson, Miss May, Barragan 76, Aguascalientes, Ags.

## Paraguay

Adams, Mr. and Mrs. R. Q., Coronel Oviedo
Gilchrist, Mr. and Mrs. Marshall, Casilla de Correo 241, Asuncion
Hutcheson, Mrs. Margaret Stainton, Casilla de Correo 241, Asuncion
Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asuncion
*Mills, Mr. and Mrs. J. Raymond, 307 S. 4th St., Alhambra, Calif.
Rogers, Mr. and Mrs. Dean E., Coronel Oviedo
Sharp, Mr. and Mrs. A. Allin, Coronel Oviedo
Spice, Mr. and Mrs. Byron, Casilla de Correo 241, Asuncion
Tatlock, Mr. and Mrs. Lloyd, Casilla de Correo 255, Asuncion

## Philippines

Brummett, Mr. and Mrs. Leonard, Bangued, Abra
Gipe, Mr. and Mrs. Robert, 336 Canner St., New Haven 11, Conn.
Keller, Mr. and Mrs. William Edward, 37 Bokawkan Rd., Baguio City
Keyes, Mr. and Mrs. Lynn A., Kabugao, Apayao, Mt. Province
Martin, Miss Dorothy Mae, 808 Merced St., Paco, Manila
Reynolds, Mr. and Mrs. I. Hubert, Box 51, Vigan, Ilocos Sur
Tye, Mr. and Mrs. Norwood B., Box 96, Laoag, Ilocos Norte
White, Mr. and Mrs. John Fulton, 912 Wright St., Malate, Manila

## Puerto Rico

*Farmer, Mr. and Mrs. Garland, 37 S. Audubon Rd., Apt. B 1, Indianapolis, Ind.
Saenz, Mr. and Mrs. Michael, Box 424, Bayamon
Williams, Dr. and Mrs. Hugh J., Box 426, Rio Piedras

## Thailand

Cherryhomes, Mr. and Mrs. George, 1876 Mokara Rd., Nakon Pathom, via Bangkok
Gish, Mrs. Edna, 1876 Mokara Rd., Nakon Pathom, via Bangkok
Luo, Mr. David, c/o Mrs. Gish at above address
Sams, Mr. and Mrs. John, 370 K Sri Bampen, Mahamek Dist., Bangkok
Sewell, Mr. and Mrs. Stanley, c/o Mrs. Gish at above address

## Missionaries on Leave of Absence

Bates, Dr. and Mrs. M. Searle, 99 Claremont, Union Theological Seminary, New York, N.Y.
Corpron, Dr. and Mrs. Douglas, 3714 W. Chestnut St., Yakima, Wash.
Gamboe, Mr. and Mrs. Homer P., Apt. 2, 412 Cathedral Parkway, New York 25, N.Y.
Goulter, Dr. and Mrs. O. J., University Station, Box 3116, Enid, Okla.
Horner, Drs. Howard and Marjorie, 166 N. Main, Centerville, Calif.
Lawrence, Miss Margaret, 53 S. Downey Ave., Indianapolis 7, Ind.
McCallum, Mr. and Mrs. J. H., 9258 Aero Drive, Rivera, Calif.
Roberts, Mr. and Mrs. Ned M., 5621-35th Ave., S. W. Seattle, Wash.
Smythe, Dr. and Mrs. Lewis, 412 Henry Clay Blvd., Lexington, Ky.

## Representatives

Holt, Mr. and Mrs. Basil, Linden Ave. Christian Church, Fifth Ave., Linden, Johannesburg, South Africa

## Retired Missionaries

*(This list includes only those who retired directly from active missionary service.)*

Alexander, Mrs. Nelle G., 5460 Hibben Ave., Indianapolis 7, Ind. (India)
Benlehr, Mr. and Mrs. Charles E., Route 1, Box 997, Encinitas, Calif. (India)
Boyer, Mr. and Mrs. Elmer, 2315 N. E. 38th Ave., Portland, Ore. (Africa)
Burch, Mr. and Mrs. C. A., 3220 Lubbock St., Ft. Worth, Tex. (China)
Carpenter, Mr. and Mrs. V. C., 366 Berkeley Rd., Columbus, Ohio (Puerto Rico)
Clarke, Miss Mary Louisa, 1 Garry Dr., Kings Hedges Rd., Cambridge, Eng. (India)
Clawson, Miss Bertha, Calif. Christian Home, San Gabriel, Calif. (Japan)
Cowdrey, Miss Anna, 5460 Hibben Ave., Indianapolis 7, Ind. (India)

(*Continued on page* 37)

*On furlough.

Note: Changes due to furlough are indicated in the Missionary Register carried monthly on World Call News Room page.

—Photo by H. Philips

Above is one of the new buildings at the Evangelical Medical Institute in Kimpese.

# Kimpese—Center of Healing In Congo

By JANE DAVIS*

THE Evangelical Medical Institute in Kimpese, Belgian Congo, offers select African students from five cooperating Missions more advanced medical training than is available to them in the separate mission schools. From the group of young men at the Institute come well-trained Congolese nurses who will contribute greatly to the rapid advance of medical work on mission stations.

My responsibilities as a missionary of Disciples of Christ on the staff of the Institute include instruction in microscopic technic, hematology, bacteriology and protozology. This instruction is for students who are in the first three years of training and also for those in their fifth year. Fourth year students are "interns" who work elsewhere to get more and varied practical experience.

Although the missionary finds many problems at the Institute—such as that involved in learning to use French as a medium of instruction—he also finds that nothing in his life has been as gratifying as the look on a student's face when the light of comprehension bursts from his consciousness.

### Practical Experience

Not all the laboratory training is theoretical, fortunately. To obtain practical experience students spend varying periods of time working in the hospital laboratory. During the past few months we have been preparing a student-operated laboratory which will be of valuable assistance to the doctors on the field.

At present, students in the Institute have a deficit in laboratory training, but we are beginning with the first-year students and in a few years we will have trained technicians. There is not the specialization here that one finds in the United States. Here all the nurses receive their laboratory work along with their regular nurses' course.

Another phase of work here has to do with something of the future. As soon as the required supplies are on hand we shall be able to make more detailed tests for the doctors, thereby giving them benefit of a modern, well-equipped laboratory for their own work.

The Institute has grown at mushroom's rate. There have been built within four years more than a hundred buildings ranging in size from the large hospital wards to the small storage houses. The staff has been growing in number and now there is almost an adequate number. Staff members jokingly say that soon one person will be doing the jobs of only three persons instead of half a dozen!

The training program is becoming more and more effective as the teaching plans are continually revised to meet the needs here and as wards and the various services are better organized; in short, the effectiveness of our effort increases as we catch up with ourselves in this tremendous program.

But one item which is taking precedence over all the others is the building of a church. We have been using the maternity ward of one of the hospital buildings as a church, but services have outgrown the ward. The various Missions will be working with us as we try to strengthen this young church here at the Institute.

At Kimpese the students have a wonderful opportunity to present the Christian message to the patients who, irrespective of background beliefs, come here from all over Congo. The students get training in how to meet the spiritual as well as the medical needs of their patients. But we need a church building to add the obvious emphasis to the stand we take as a Christian institution.

The staff is also discussing what form of church organization we shall have. At present the staff members who are capable—both missionaries and the Congolese graduate nurses—take charge of the Sunday services, calling in from time to time notables who may be visiting in the area.

### Problems Are Apparent

Perhaps the problems involved in finding a full-time pastor for this institutional church are apparent. There are such factors as the lack of an adequate number of pastors in all the Missions brought about by the tremendous growth of the church; language area complications; educational background of the candidates; need for someone for both evangelism among the patients and strong Christian nurture among the students. It is always good to have a strong church and pastor in an American college town, and this is a comparable situation because the students come here, away from the home environment, for a number of years.

The Institute is growing and developing at such a pace that we who are here find it hard to keep up. We have a wonderful opportunity to advance the work of evangelism through the medical work in Congo by training these young Congolese.

Below, attendants care for patients in one of well-equipped wards at the Institute.

—Photo by H. Philips

*Miss Davis is a missionary in Africa with The United Christian Missionary Society. She is teaching at the *Institut Medical Evangelique*, a cooperative school and hospital in Kimpese, Belgian Congo.

—Photo by Marshall Gilchrist

Worshipers leave the Peru Avenue Church in Asuncion after a convention service.

# "Part of a Fellowship"

## *Through Their First Convention the Four Young Churches of Disciples of Christ in Paraguay Find a Sense of Security*

By JUNE SMEDLEY*

WE have met together as brothers in our first convention. Now we can return to our churches with more faith, with more interest in our work, and with a sense of security as part of a fellowship.

This was the idea which missionary Robert Lemmon expressed in his speech at the closing session of the first convention of Disciples of Christ in Paraguay, held in Asuncion from October 30 to November 1 this past year.

The idea of meeting together in order to develop a spirit of fellowship and a greater spiritual life among the church members originated in the thoughts of R. Q. Adams. Then with the help of Byron Spice and Mr. Lemmon the idea grew and became a reality.

Four churches were represented at this first convention of Disciples. Ten years ago there was just one church with a few members. At the Sunday morning communion service on October 31 there were 150 delegates present. There were 152 persons in the three Asuncion church schools on convention Sunday, and 130 persons listened to the closing sermon at Friendship Mission that night.

This was the first convention of its kind in Paraguay, and since there is no real organization yet as such, and since everyone attending the convention felt that it was satisfying a great need among Disciples in Paraguay, the committee on recommendations brought the following report:

1. That the convention be held at least once a year for the purpose of stimulating cooperation and unity among the various groups and to help in their development, and also to little by little prepare for the organization of a Disciples of Christ Convention of the future.

2. That for the 1955 convention three people should be appointed from each church to serve on a planning committee.

3. That each church observe at least a basic number of special days during the year.

4. That the convention express gratitude to the planning committee and to all others who were responsible for the planning and carrying out of this convention.

### Membership Report

A report of membership was asked for from the floor. Although no one had actual figures at hand at the time, the following unofficial figures were given: Coronel Oviedo, 45 baptized members; Barrio Colon and Peru Church, recently divided into two congregations, 85 members; and Friendship Mission, not yet organized as a church, 6 members.

A convention always requires a great number of courtesies such as the preparing of suppers and the arranging of housing. This was a new experience to these folk in Paraguay to accept strangers into their homes, to give them a place to sleep, and to serve their meals. But it certainly seemed that they enjoyed it to the extreme. New friendships have been formed.

Juan Perrot, one of our national church members, made an interesting comment during one of the sessions of the convention. Mr. Lemmon had reported upon 35-year-old Colegio Internacional, the educational institution in Asuncion sponsored by Disciples of Christ. He had reported that the school in every possible way attempts to develop the life of its students in a Christian way and also to give its influence to the Protestant work in Paraguay.

To this Senor Perrot added, "Colegio Internacional does not evangelize. No. But certainly it does convert friends in behalf of the Protestant movement. Joseph of Arimathea was a friend of Jesus who went along with him and even gave him the use of his tomb when it was needed. Not only our own church but all Protestant churches in Paraguay should thank God for Colegio Internacional. For it is only through the work it has done in Paraguay that we are able to preach the gospel as freely as we do."

### Opposition Discussed

At a session of the convention Senor Milovan, secretary of the United Bible Society, spoke very frankly about the state of the Evangelical movement in Paraguay. Speaking of the opposition of the Roman Catholic church and its favored position under Paraguayan law he said:

"God's work does not depend upon laws, nor caprices of the Roman Catholic church, nor upon many other things which man considers important. Much does depend upon the lives of professed Christians.

"In spite of all this the Evangelical movement is growing. If the third condition (Roman Catholic opposition) did not exist, without a doubt within two years over half of Paraguay could be converted, for I have found unbelievable spiritual hunger among all people where I have gone—even among the Indians!"

*Mrs. George Smedley, formerly a missionary in Paraguay, is now serving in Argentina with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

# Christian Women in New Zealand

By JEAN G. BOTTING

EARLY in the twentieth century two organized groups were doing women's work in the Churches of Christ (Disciples) in New Zealand. The one in the North Island was known as the "Sisters' Conference." The other was the Christian Woman's Board of Missions which had organizations in both islands, but worked chiefly in the South Island. The Christian Woman's Board of Missions in New Zealand began in 1908. It was a branch of the American Christian Woman's Board of Missions and was begun when Mr. and Mrs. L. F. Stephens were holding a mission in Wanganui, New Zealand.

Each of these organizations was laying the foundations for a greater combined work. To the leaders came a vision of a united Dominion work, linking together all affiliated groups throughout our country. Thus in March, 1921, their object was achieved with the formation of the Christian Women's Auxiliary, known throughout the land as the C.W.A.

The Christian Women's Auxiliary has groups in each of our 51 Churches of Christ in New Zealand. These groups serve the women of our churches. Our total Church of Christ membership is nearly four thousand.

THE Christian Women's Auxiliary supports foreign missionary work, which is administered by the Foreign Missions Executive Council of our Associated Churches of Christ in New Zealand. The Christian Women's Auxiliary has a representative on this Foreign Missions Council.

The New Zealand Churches of Christ have a mission in Dadaya, Southern Rhodesia, Africa. The work of the mission consists of evangelistic work, a teacher training and leadership school, a secondary school, a domestic science course, two large primary schools, and numerous village schools.

In August, 1953, the Dadaya store was opened at the mission and has proved to be a great assistance. The women in our New Zealand churches have sent many boxes to this store. The sale of a large portion of the goods, marked down to a low figure, makes it possible for hundreds of boys and girls to make purchases of essential clothing within the range of their limited finances.

The auxiliaries have also sent parcels of medical goods at intervals.

The C. W. A. helps to support the home mission work of the churches. The Auxiliary is represented on the Home Mission Committee. We support, too, our home missionary, Miss Eadie, who works with the Maori people (New Zealand natives, comparable to American Indians).

The Church of Christ Bible College in Dunedin also receives help from our women's groups. This college is our only institution for the training of missionaries and ministers for our church.

The women collect for the British and Foreign Bible Society and for the Council of Organizations for Relief Service Overseas (C.O.R.S.O.), which is the New Zealand agency for overseas relief. We also help to support interdenominational leper work.

Each auxiliary pays an affiliation fee and members pay monthly dues of one shilling. (This equals 13c American money, but has greater buying power.) The money is handled by the Dominion Christian Women's Auxiliary Executive Committee in Dunedin. In 1953 the receipts of the Christian Women's Auxiliary were £2170 ($6,087).

THE women are vitally interested in local church work and help in such things as church fairs. They also engage in hospital and home visitation and temperance work. Each auxiliary arranges its own hospital and home visitation program; those in need of sympathy and comfort are not left unattended. In most groups the women are responsible for church linen, keeping it clean and replacing it when necessary. Some hold shop days and jumble sales. Quite a number of groups "adopt" a mental patient. Others, too, have used the plan of talent-working to raise money for local church work.

At the present time the auxiliaries are busy building up a fund towards the establishment of a guest home for elderly ladies. This home will be a memorial to loved ones who have passed on. The home will be the first benevolent institution in the New Zealand Churches of Christ.

Women's groups contribute to a special furnishing fund to help other churches. When a church is opened in a new district, this fund is used to provide necessary furnishings.

Once a month each auxiliary holds a devotional meeting on subjects set down on a printed syllabus. The syllabus is compiled by the CWA Executive Committee. Subjects such as "The Women of the Bible," "The Influence of Christian Women," "The Dignity of Common Work," "The Christian Home" are chosen. One woman presents the subject at each meeting. Then the group discusses it further.

THE Christian Women's Auxiliary works closely with the executive committees of the Associated Churches of Christ. Representatives of the C.W.A. serve on the churches' general executive committee, and on other committees such as home missions, foreign missions, and Bible College.

The New Zealand Churches of Christ hold an annual conference each Easter weekend. Delegates assemble from all parts of the country to review the work and plan future policy for our church. At this time Dominion executive committee members and district advisory boards are elected. The women take an active part in this annual conference.

Combined meetings are held with other church women's groups. For instance, we join in the observance of the World Day of Prayer each year along with women of other churches. We are represented on interchurch committees such as the National Council of Churches and the Interchurch Council on Public Affairs.

We have mentioned many phases of the work of the women in our New Zealand churches. Above all, the Christian Women's Auxiliary is a spiritual organization stretching forward to extend the Kingdom of Christ on earth. One of its special aims is to have every woman who is a part of it work faithfully toward this goal.

## World Christian Women's Fellowship

THE above article was written by Mrs. Arthur Botting of Dunedin, New Zealand. Mrs. Botting is the New Zealand representative on the Interim Committee of the World Christian Women's Fellowship.

The article is the ~~first~~ in a series which will tell about the work of women of our brotherhood in other lands. The articles will lead up to the formation of the World Christian Women's Fellowship at the World Convention of Churches of Christ (Disciples) in Toronto, Ontario, Canada, in August, 1955.

### Prayer Topics

A committee of women of our churches in Great Britain has prepared monthly prayer topics for 1955. These topics will be used by women of our brotherhood throughout the world. Beginning with the March topic they are as follows:

**March**

Remembering the spirit of the Evanston Assembly, August, 1954, let us pray that the member churches may be more conscious of oneness in Christ and more penitent because of the perpetuation of divisions.

**April**

For the gifts of the Holy Spirit which will help us draw others unto Christ.

**May**

For a spirit of humility in all leaders of all nations, that they be used of God for the good of all peoples.

**June**

For fortitude and compassion and the will to be neighborly to the underprivileged; for true fellowship among Christians which transcends all barriers.

**July**

For all new Christian projects, for new

(*Continued on page* 50)

# Classroom and Campus

*edited by H. L. Smith*

**Texas Christian University**
**Fort Worth, Texas**

BISHOP Gerald Kennedy of Los Angeles, Dr. Lewis J. Sherrill of New York and Dean Roy C. Snodgrass of Brite College of the Bible delivered the featured lectures during the annual Ministers' Week at T.C.U. Bishop Kennedy gave the Oreon E. Scott Lectures; Dr. Sherrill delivered the McFadin Lectures; and Dr. Snodgrass, the Wells Lectures.

George M. Mardikian of San Francisco, the Armenian imigrant who became one of the nation's most famous food consultants and restaurateurs, was the main speaker at the second annual Citizenship and Career Conference for high school seniors on February 28.

The fifth annual Summer School in Mexico will be held July 14 to August 24 at the Monterrey Institute of Technology. Dr. John H. Hammond, associate professor of Spanish, will be the director.

The Southwest Conference award for sportsmanship, given each year by a committee of the seven member schools, was presented to T.C.U. for the second straight year between halves of the Cotton Bowl game. This trophy goes each year to the school which does the most to promote good relationships. T.C.U. is the first conference member to win the award two years in a row.

The new Brown-Lupton Student Center was informally presented to the students and faculty at an open house on January 14. Formal dedication will be held later in the spring.

The lives and achievements of three late members of the faculty were memorialized at a special dinner recently. Bronze plaques were unveiled to salute Dr. Clinton Lockhart, president of T.C.U. from 1906 to 1911; Dr. Cecil F. Cheverton, chairman of the undergraduate department of religion from 1943 to 1953; and Dr. William C. Morro, professor of New Testament from 1927 to 1943.

**Drake University**
**Des Moines, Iowa**

Four buildings on the campus have been named for former faculty members, alumni and trustees. The four persons honored are all deceased. The dormitory at 2900 Forest will bear the name of Mary Carpenter who served as librarian and as dean of women. The upperclass women's dormitory, 1333 Thirtieth Street, was named for Robert A. Crawford, treasurer of the Drake board from 1924 to 1937. Freshmen women's dormitory, 1319 Thirtieth Street, was named in honor of the late Luther W. Stalnaker, head of the philosophy department and dean of the college of liberal arts. A graduate of Drake, Dr. Stalnaker joined the Drake faculty in 1927. Student Union, 2707 Carpenter Avenue, was named for George A. Jewett, one of the founders of Drake and secretary of the board of trustees from 1882 to 1934.

A secretarial workshop is being sponsored on the campus March 19 by Drake's Community College in cooperation with the Hawkeye Chapter of the National Secretarial Association.

A gift of $3,500 has been made to the university by the Standard Oil Company of New Jersey as part of a newly conceived plan of aiding privately supported colleges and universities. The gift will go to operating funds for purposes of undergraduate education. In making the gift, the company stated: "A great factor of strength in our democracy is the diversity and independence of institutions of higher learning —qualities to which privately supported and administered colleges contribute notably. Our society profits by having both tax-supported and privately supported institutions which are complementary, competitive, and mutually stimulating."

**Chapman College**
**Orange, California**

Dr. and Mrs. M. Owen Kellison have established the Mary Jean Kellison Memorial Scholarship Fund in memory of their daughter who died in early childhood. Interest from this memorial fund is to be used to help train Chapman College students who are preparing for the mission field. At the present time this fund stands at $4,000; and with the aid of friends who might wish to share in this permanent fund, it is expected that it will eventually grow to $10,000. Dr. Kellison served as Provost of Chapman College for two years prior to his retirement following a lifetime of distinctive service to the brotherhood.

This year Chapman College is sponsoring two "Open House" dates for high school and college students who are interested in seeing the new campus. The first of these was held on February 5 and the second is scheduled for March 12.

On February 26 the annual scholarship examinations were held by which ten scholarships ranging in value from $75 to $400 were granted to those students making the highest grades. Funds for these scholarships are derived each year from the Founders' Day Banquet.

**Midway Junior College**
**Midway, Kentucky**

Seventy-five students of Midway Junior College went by chartered bus to see the stage production of Shakespeare's "Macbeth" at Georgetown College. Every week groups from the college attend some such educational program—a community concert series at Lexington, a lecture series at Transylvania College, a tour of the state capitol at Frankfort, or a visit to the University of Kentucky.

A Moller Artiste pipe organ has been installed in the Offutt Chapel of Starks Hall. To Mrs. R. W. Jenkins, Houston, Tex., goes the honor of making the first and the last gift toward its purchase. Members of the Alumnae Club gave the largest contribution by voting that the Bell Tower Fund be used for the organ.

**Northwest Christian College**
**Eugene, Oregon**

The Crusader Club was recently organized for the purpose of developing a more vital relationship between parents and young people now attending the college, but the interest extends to all who are concerned with the adequate education of Christian workers.

The college sponsored a significant conference of local church elders and student ministers. These two groups met separately and then shared their findings with one another in an attempt to discover how student ministers and elders may better understand each other and cooperate more fully for a successful church program. The fellowship of the day, climaxed by a deeply moving sermon by W. Harold Lyman of Court Street Church of Christ, Salem, made a real contribution to all who participated.

Students enrolled this year include Mrs. Ada Chee Lee, a Chinese lady recently admitted to the United States, a Korean young man, and several Negroes. This fine group of young people adds much to the international and interracial character of the campus.

## Transylvania President Honored

**Dr. Frank A. Rose, president of Transylvania College, was one of the ten Outstanding Young Men of 1954 selected by the United States Junior Chamber of Commerce. The ten were chosen from among 15,000 nominees by a panel of American business and professional leaders for having "used their talents to the limit for their country and nation." On becoming head of Transylvania in 1951 at the age of 29, Dr. Rose was the youngest college president in the U. S. Since then he has increased the student body by 100%, directed the building of a new library, paid off a large indebtedness, increased its endowment by nearly 25%, and induced more than 200 corporations and 1000 individuals to subscribe to a scholarship program that pays the education expenses of two hundred students a year.**

### Culver-Stockton College
### Canton, Missouri

Culver-Stockton celebrated its 101 birthday during its Founders' Day convocation on January 21. Dr. Ewart H. Wyle, minister of the Country Club Christian Church in Kansas City and one of the newer members of the board of trustees, was the guest speaker for the occasion.

The faculty of Culver-Stockton voted to accept the recommendation of the curriculum committee to require all students who are candidates for the Bachelor of Arts degree to earn credits in at least two courses in the field of religion beginning with the fall class of 1955. Credits will be required also in the divisions of the humanities, social sciences and natural sciences.

P. Byron Carlisle, pastor of First Christian Church, Mexico, Mo., spoke in a recent chapel service. His subject was "A Date with Destiny." Jane Williams, a junior at Culver-Stockton, was soloist.

### Phillips University
### Enid, Oklahoma

The second semester opened January 17 with more than one hundred enrolled who had not been enrolled the first semester. The seminary enrollment was also increased with seven enrolling for the first time.

Professor William R. Baird was granted a semester leave of absence to complete requirements of the Doctor's degree at Yale. Professor Milburn E. Carey has returned from New York City where he completed his residence work for his Doctor's degree at Columbia University.

A full reorganization of the curriculum, offering 48 hours of basic education, goes into effect next year. New courses in communication, humanities, introduction to social science and natural science, and health and physical education form the basis of all programs of students qualifying for a degree. The faculty has worked intensively on the content and reorganization of these courses under the leadership of the curriculum committee and its executive committee consisting of Dr. Arrell Gibson, chairman, Prof. Lola Montgomery and Prof. Glenn Rockwell.

Dean J. Clifford Shirley, head of the College of the Arts, received one of the three 1954 Outstanding Achievement awards in horticulture from the Oklahoma Horticulture Society at Oklahoma A & M. He was honored as guest speaker at the banquet upon the occasion of the presentation to him of a scroll and gold key symbolizing this honor. Dr. Shirley is president of the Oklahoma Academy of Science.

Dr. Henry Hobart, member of the School of Fine Arts faculty, is author of a magazine column entitled "Oklahoma Music Highlights," which appears regularly in *Southwestern Musician* which is combined with *Texas Music Educator* magazine. Professor Hobart is governor of the Southwest region of the National Association of Teachers of Singing, state chairman of opera for the Oklahoma Federation of Music Clubs, and executive director of the Phillips University Fine Arts Colony at Inspiration Point near Eureka, Ark.

## Eureka's Christian Vocation Conference

**A conference on Christian vocation was one of a series of varied programs held at Eureka College, Eureka, Ill., during the past several years. Guest leader was Dr. J. Edward Dirks, chairman of the department of philosophy and religion at Lake Forest College. One third of the student body of 200 students turned out for a voluntary evening session. In bringing out the importance of man's relation to God through developing a sense of vocation in life, Dr. Dirks said, "Christ is the evidence God gives us that this is the world in which he is concerned and in which he is working."**

### Atlantic Christian College
### Wilson, North Carolina

James D. Daniell of Bogart, Ga., has been appointed as the new director of public relations. He will begin his work on April 1. He succeeds James E. Fulghum who has resigned to become associated with the Coastal Carolinian Press.

Mr. Daniell was graduated from Atlantic Christian College with an A.B. degree in 1948. He also holds a Master's degree from the University of Georgia and has attended Davidson College. For the past six years he has been a member of the Bogart, Ga., high school faculty.

### Bethany College
### Bethany, West Virginia

Dr. John W. Love, well known and widely beloved minister of Disciples of Christ, has joined the staff of the college. He will visit churches in Pennsylvania, West Virginia, New York, New Jersey and Ohio, interpreting the college program and assisting in their increased support to the college.

Bids on Campbell Hall, dormitory for upper classmen at Bethany, have been opened and posted. General specifications for Campbell Hall provide for the construction of a functional brick, glass and steel structure. It is anticipated that Campbell Hall will be ready for occupancy by the beginning of the 1956 spring semester.

### Butler Universary
### Indianapolis, Indiana

A study program leading to the Doctor of Education degree is being offered jointly by Butler and Indiana Universities. The program requires a minimum of two years of graduate study beyond the Master's degree—one year taken in residence at Butler and the second on the Indiana University campus—with the degree granted by Indiana University.

Courses being televised this semester over WISH are one in general astronomy and one in the appreciation of music. These courses are presented from 3:00 to 3:30 P.M., Mondays through Fridays. WISH gives this time to the university as a public service.

A sales management course featuring lectures by 15 outstanding men in the field is being offered at the present time. These sales representatives come from Business Machines, Inc., Equitable Life Assurance Society, Hatfield Motors, Inc., J. I. Holcomb Manufacturing Co., and a variety of other business concerns. This series of lectures continues through May.

### School of Religion
### Butler University
### Indianapolis, Indiana

A delegation representing the School of Religion attended the United Nations Seminar held in New York under the auspices of the department of social welfare of The United Christian Missionary Society. Upon their return a report was made to the entire student body, and later the delegates reported and led in discussions sponsored by the Student Association.

The delegation was made up of Mr. and Mrs. Harold Schram, William Walter, Jack Hann, Clifton Peightal, Russell Myers, Leon Nicholson, Harry Spear, and John Faust. The faculty representative was Dr. A. R. Edyvean.

### Lynchburg College
### Lynchburg, Virginia

Two faculty members are taking their sabbatical leaves during the current semester. Miss Pearl G. Giffin, assistant professor of chemistry, is doing study at Johns Hopkins Hospital in the field of biological chemistry; and Mrs. Donald Evans, assistant professor of art, is doing study and work in drawing and painting at the Art Student League in New York. Both will return next September.

# WORLD CALL NEWS ROOM

## Mrs. Alice G. Buckner To Leave UCMS Post

MRS. Alice G. Buckner, executive secretary of the department of institutional missions of The United Christian Missionary Society, will retire from her position during the current missionary year. The retirement will take effect not later than July 1. Mrs. Buckner has been under doctor's care for several months as the result of a severe eye disability. Recently she took a brief leave of absence in an effort to secure further rest to supplement the treatment. Then, following the advice of her physician, she requested that she be relieved of her responsibilities in the department.

Mrs. Buckner

A. Dale Fiers, president of the United Society, in speaking of Mrs. Buckner, said:

"Mrs. Buckner has demonstrated great qualities of Christian statesmanship in a challenging and difficult period in the development and expansion of our program of institutional missions. Her faith, courage and vision have been an inspiration to her colleagues on the staff and to those who have served with her in the department and in the institutions which have been under her administration. The solid accomplishments which she has made possible will provide a strong foundation upon which to carry the work in the future."

## Student Worker Named

Newton B. Fowler, Jr., former national president of the Disciples Student Fellowship, is the new minister to students at the University of Kentucky, in Lexington. An office for Mr. Fowler has been established at the Kentucky Christian Churches' staff office building opposite the university campus. Mr. Fowler is now a student at the College of the Bible.

## Men's Work

The state directors of men's work and the national staff met in annual conference at Missions Building from Jan. 20-23. Those attending the conference devoted a portion of the time to sharing experiences in men's work and in planning for future programs and projects.

The conferees gave consideration to proposed new publications and compiled a job description for a state director of men's work. They reviewed audio-visual helps especially suited for men's work.

From Jan. 22-24 the central committee of the National Laymen's Advisory Commission met in Indianapolis with the "Dollar-a-Year" men. The purpose of the meeting was to seek advice from the laymen concerning present policies and future plans for men's work among Disciples of Christ. The annual meeting of the N.L.A.C. for the current missionary year has been shifted to Aug. 13-15 in Toronto, Canada, before the World Convention on Aug. 16-21.

## Christian Women's Fellowship

Miss Allena Grafton, who has served for twenty-one years as state C.W.F. secretary in southern California, will retire on June 30. Succeeding Miss Grafton will be Mrs. Lucille Shaffer of Glendale, Calif., who is now studying at the College of the Bible.

Mrs. Shaffer served for a time with her husband in a Presbyterian mission in Brazil. When unable to return to that country, the Shaffers ministered to a Presbyterian church in Glendale. When Mr. Shaffer died, his wife decided to continue in full-time Christian service through churches of Disciples of Christ, in which she had been reared.

## Religious Education

Mrs. Constance Horton has been employed by the Oklahoma Christian Missionary Society as director of children's work for the state. She began her work on Feb. 1. Mrs. Horton is a former missionary to Belgian Congo with the United Society. She and Dr. George W. Horton, her husband, served in Wema and at Lotumbe from 1931-41.

Robert Bates, son of Dr. M. Searle Bates of Union Theological Seminary, has been employed as student work assistant for ten weeks in the summer of 1955. He will work under the direction of Parker Rossman. His duties largely will be in connection with the preparation for the national Disciples Student Fellowship Ecclesia Conference to be held Aug. 28-Sept. 3.

## Work Camps

Directors for three of the five summer work camps to be held this year have been announced by the United Society's department of social welfare.

Leading the directors' training camp at Flanner House will be Mr. and Mrs. James Lollis of Danville, Ky., directors of the 1954 Jamaica work camp. Directing the 1955 project in Jamaica will be Mr. and Mrs. Rhodes Thompson, Jr., of Lexington, Ky. Mr. and Mrs. Ronald Reed of North Canton, Ohio, will direct the camp in Mexico.

Richard Johnson has been chosen as subsistence worker to visit the campuses of the central and eastern states on behalf of work camp and migrant work promotion and recruitment.

## Foreign Secretaries

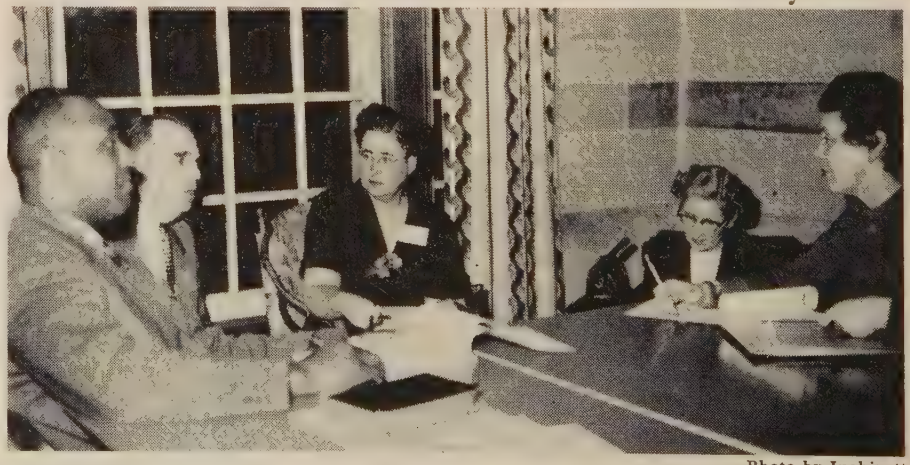
Mrs. Mae Yoho Ward, executive secretary of the department of Latin America for the United Society, will return to her office in Missions Building on March 10. She has been visiting the mission stations of Disciples of Christ in Belgian Congo. An article by Mrs. Ward containing her first impressions of Congo is found on pages 7-9 in this issue.

Dr. Virgil A. Sly, chairman of the foreign division of the United Society, recently was re-elected to a three-year term as chairman of the Africa Committee of the Division of Foreign Missions of the National Council of Churches.

## Deaths

Miss Helen Welshimer, novelist, poet and journalist, died on Dec. 29 in Canton, Ohio. Miss Welshimer, 54 years old, was the

## Leaders Attend Christian Education Assembly



—Photo by Inabinett

In the photo above are five participants in the Christian Education Assembly held in Indiana in January. Left to right are Emmett J. Dickson, executive secretary of the National Christian Missionary Convention, Allen B. Stanger of Lynchburg, Va., Mrs. Doris Clore Demaree (see page 2), Mrs. Olive Hoke of Indianapolis, and Miss Mareta Smoot of the missionary education department of The United Christian Missionary Society.

daughter of Mr. and Mrs. P. H. Welshimer. Her father, minister of Canton's First Christian Church, is a past president of the International Convention of Disciples of Christ. Miss Welshimer, who published four books of her poety, contributed several poems for use in WORLD CALL.

Word has been received of the death of the mother of Miss May Wilson, missionary in Mexico with the United Society. The death occurred on Jan. 3.

Mrs. Mary LeMaster, mother of Miss Bernice LeMaster of the department of missionary education of the United Society, died on Jan. 23 in Indianapolis.

The son of Mrs. Clara Blacklock, executive secretary of the Canadian Christian Women's Fellowship, was killed in an automobile accident near Toronto on Jan. 7.

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# Tokyo Night School

## *United Church in Japan Supports Unique Seminary*

### By HOWARD HUFF*

JAPAN Biblical Seminary is a training school of the United Church of Christ in Japan (Kyodan) located in the Mejiro section of Tokyo. In size it is the fourth largest Christian seminary in Japan, and it is unique in being exclusively a night school. This feature in itself probably accounts for its existence, for it seems quite obvious that no pressing need exists at present for two seminaries of the same type in Tokyo. The larger and better equipped Tokyo Union Theological Seminary could certainly meet the need.

The difference, however, between the two institutions is not limited to the period of the day in which instruction is held. Japan Biblical Seminary is headed by the Reverend T. Kanai, who has been much influenced in his thought by India's Sundhar Singh, and who imparts a spirit of depth and mystical fervor to the school. In varying degrees this spirit is caught by the students, for they all come into contact with the man in his courses in worship and New Testament exegesis.

#### Passion toward Evangelism

An attitude toward evangelism which may be described as a passion is also manifest in every aspect of the school's life. Perhaps this is most clearly seen in the number of graduates from this school who accept the pioneer evangelism posts which figure so largely in recent Kyodan strategy.

A third point of difference may be an apparent awareness of the importance of the Christian witness in relation to culture. This concern for testimony within society pointing toward the relevance of Christian faith to the issues which confront Japan takes form gradually as an interest in apologetic and practical Christian ethics.

This distinction between the two theological schools should not be interpreted as differences in kind, but as differences in degree of emphasis; nevertheless it seems to this writer that it is valid to speak of apologetic and practical Christian ethics as special characteristics of J. B. S. These studies stand in contrast to what seems to many an overly academic and ecclesiastical emphasis in the other seminary.

Japan Biblical Seminary is a postwar phenomenon. To the best of my knowledge it began as a kind of "collection" of teachers and students who had one motivation in common: the need right after the war for a place in which men who had to work to live could study at night to prepare themselves for the Christian ministry.

#### What Graduates Are Doing

Of the graduates of J. B. S. some have gone either into the pastorate or assistant pastorates, some have become teachers, a few have entered agricultural work, several are doing graduate work, and some are helping missionaries. Some have made no report to the school about their labors since graduation. Perhaps such loss of contact is inevitable to a degree. Graduates are located in every part of Japan, from Hokkaido to Kyushu and Shikoku. Their work commends itself because of their industry and evangelistic zeal.

Dr. William Axling, renowned Baptist missionary, states that several of the J. B. S. graduates with whom he talked some time ago stated the conviction that the course was not yet adequate to their needs. In the main this is probably a criticism of the quality of academic work and may be attributed to limitations of time, library facilities and, in part, of the seminary faculty. Failure to teach subjects which are most relevant to Japanese rural life may figure in also.

#### Faculty Small but Effective

For the size and type of school the faculty is small but effective. Because the school is a night school many first-rate professors from other institutions can lecture there without interfering with their own work. Last year there were seven regular professors and eighteen lecturers.

I came to the school in October, 1953, as a lecturer in Old Testament and Christian ethics. I deliver two 80-minute lectures each week. The response seems to be favorable.

Something ought to be said about students attending the school who are from Disciples-related churches. During the school year there have been several.

Two of the recent graduates are Konoike and Nakatani, both of whom came from Tamade Church in Osaka. Mr. Nakatani continued in graduate study at Doshisha Seminary in Kyoto. Mr. Konoike married another member of the J.B.S. graduating class, Miss Sugeno. After the wedding they went to Hachijoshima, an island in the Pacific which is about seventy miles from Myojin reef, the new volcanic reef which was first sighted in 1952. Hachijoshima offers really pioneer work and has attracted the interest of Toyohiko Kagawa.

*Mr. Huff is a missionary in Japan with The United Christian Missionary Society.

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## Directory of Foreign Missionaries, U.C.M.S.

(*Continued from page 30*)

Dale, Miss Edna P., 725 Plymouth Rd., Pilgrim Pl, Claremont, Calif. (China)
Davis, Mr. and Mrs. E. C., Olds Hall, Box 791, 340 S. Ridgewood, Daytona Beach, Fla. (India)
Drummond, Mr. and Mrs. C. C., 323 Laurel St., Medford, Ore. (India)
Edwards, Mr. and Mrs. W. H., 105 Lake Howard Dr., Winter Haven S.W., Fla. (Africa)
Elsam, C. G., 545 North Central, Chicago, Ill. (India, Jamaica)
Ennis, Miss Emma Jane, Bracebridge, Ontario, Canada (India)
Erskine, Mrs. Wm. H., 6519 Medwick Dr., Hampshire Knolls, Hyattsville P.O., Md. (Japan)
Fleming, Miss Jennie V., 1207 Walnut St., Columbia, Mo. (India)
Ford, Miss Lucile G., 2901 Shattuck Ave., Berkeley, Calif. (India)
Fry, Miss Nancy, 817 North I St., Bedford, Ind. (China)
Furman, Miss Myrtle, 207 N. 4th St., Marshalltown, Ia. (India)
Garrett, Mrs. Verna, 604 S. Cherry, Harrison, Ark.
Gibbons, Miss Pearl, 3720 Eighth Ave., San Diego 3, Calif. (Mexico)
Gordon, Mr. W. F., 262 St. Mary's Rd., Norwood, Manitoba, Canada (India)
Hagman, Dr. and Mrs. Geo. L., Cranbrook School, Bloomfield Hills, Mich. (China)
Haskell, Mr. and Mrs. W. W., Route 9, Box 854, Tucson, Ariz. (China)
Hedges, Mrs. Lillie B., 317 S. Piatt, Bement, Ill. (Africa)
Hobgood, Mr. and Mrs. H. C., 154 Penmoken Pk., Lexington, Ky. (Africa)
Hughes, Mr. and Mrs. Fred, 976 N. Alexander Ave., Pomona, Calif. (Paraguay)
Hunt, Mrs. William Remfry, 535 Berkeley, Pilgrim Pl, Claremont, Calif. (China)
Irelan, Miss Elma, 100 Fulton St., Dallas, Texas (Mexico)
Livengood, Mr. and Mrs. Fay E., 1432 E. 49th Terrace, Kansas City, Mo. (India)
Lutz, Dr. Elizabeth Jane, T. B. Sanatorium, Norton, Kansas (India)
Lyon, Miss Emma, Lenoir Memorial Home, Columbia, Mo. (China)
Major, Miss Laura Lynne, Maywood, Olive Branch, Miss. (China)
McCoy, Mr. R. D., R. F. D. 1, Gerlaw, Ill. (Japan)
McGavran, Mrs. J. G., 3425 E. Hill St., Vancouver, Wash. (India)
Menzies, Mrs. Hattie, 1208 N. Pacific Ave., Kelso, Wash. (India)
Miller, Dr. George E., 108 Cherokee Rd., Nashville 5, Tenn. (India)
Moody, Mrs. Joseph E., 1865 Limestone St., Lexington, Ky. (India)
Moon, Mr. and Mrs. E. R., 1150 Weaver Lane, Springfield, Ore. (Africa, Jamaica)
Morton, Mr. and Mrs. C. Manly, 712 S. E. 7th St., Ft. Lauderdale, Fla. (Puerto Rico)
Mosher, Dr. George E., 304-A North Isabel St., Glendale 6, Calif. (Africa)
Mullin, Miss Ann, 357 S. Downey, Indianapolis 7, Ind. (India)
Nicholson, Miss Neva, 2185 Paloma St., Pasadena, Calif. (India)
Ogden, Mrs. Minnie, 1406 —12 Ave., Los Angeles 16, Calif. (Tibet)
Orvis, Miss Mary Irene, R. 1, Box 156, Ellijay, Ga. (Mexico, Paraguay)
Osgood, Mrs. Elliott Irving, 1450 Penniman, Plymouth, Mich. (China)
Pearson, Dr. and Mrs. E. B., 1705 E. Broadway, Enid, Okla. (Africa)
Pickett, Dr. and Mrs. Cyrus L., 1281 E. 69th St., Seattle, Wash. (Philippines)
Plopper, Mr. and Mrs. C. H., 535 Roosevelt Ave., Fresno, Calif. (China)
Pope, Miss Caroline E., 4251 Lincoln Ave., Culver City, Calif. (India)
Rice, Mr. and Mrs. Ray E., 1516 S. Peninsulare Dr., Daytona Beach, Fla. (India)
Saum, Mr. and Mrs. Harry C., 351 High St., Benton Harbor, Mich. (India)
Scott, Mrs. Mayme Jackson, 214 S. Garth Ave., Columbia, Mo. (India)
Shelton, Mrs. Albert Leroy, 4124 Coruth Blvd., Dallas 5, Tex. (Tibet)
Springer, Mrs. Eva Alice, Lenoir Memorial Home, Columbia, Mo. (India)
Wells, Miss Goldie Ruth, 4319 Cassia St., Boise, Idaho (Africa)
Wilkinson, Miss Wenona, 612 Cheyenne, Alliance, Nebraska (China)
Young, Miss Grace, 1530 Escalona Dr., Santa Cruz, Calif. (China)
Young, Mrs. Stella, 1106 Primrose Terrace, Selma, Ala. (Japan)

# Echoes— *from Everywhere*

### A Walk to Village Churches Provides an Exciting Experience

A WALK to visit village churches in India when the rainy season is over but before the rice is cut is an experience in itself. I took my bicycle with me the first three miles, but when I began to spend too much time getting on and off, I decided to leave it in the first village. In three days I walked more than twenty miles.

I had to take off my shoes and stockings to wade rivers, but worse than that, I had to cross those places opened to let the canal water into the fields. There was *mud* and water. When I arrived at a home, I was glad to resort to the Indian custom, and I asked for water to wash my feet. Then I borrowed sandals until my shoes dried in the sun. But I had a wonderful fellowship. We had general evening meetings, and in two villages there were women's meetings. I hope they received some encouragement for carrying on during the coming months.

Our newest village Christian when asked recently why he became a Christian replied without any hesitation, "Because I believe Jesus is my Saviour. We all need him. The whole country needs him." His family is alone in a far village but he reads the Bible daily to his neighbors.

—Ethel Shreve

*Takhatpur, India*

### Christmas Pageant Held at New Yakima Indian Mission Church

We had our Christmas pageant in the new log church this past year, filling the sanctuary with some two hundred and fifty people. Christmas treats were distributed in the basement after the program in the sanctuary.

I spent most of Christmas day in bed with a cold, but I got up to go to the Christmas service in the Longhouse, the old Indian building in which we gave the pageant again and showed the film, "Silent Night." There were about three hundred persons present there.

—Malcolm Norment

*Yakima Mission, White Swan, Wash.*

### Former Missionaries Stop in Jamaica

Miss Wenona Wilkinson and Miss Lillian Collins, former missionaries of Disciples of Christ in China, arrived in Jamaica this past year. Miss Collins, now a teacher in Bedford, Ohio, spent six weeks of her vacation here. Miss Wilkinson, recently retired, is staying in Buff Bay for a longer period.

Both Miss Wilkinson and Miss Collins took part in a missionary rally held in the Caenwood Church, and Miss Wilkinson taught in the young people's conference. When I met with a traffic accident and was a patient in the Buff Bay hospital for one week, the visitors shared responsibility as nurses during recuperation.

The Portland churches recently honored their minister, T. Lawrence, with the presentation of a generous purse in appreciation of his many years of faithful service. The program for the occasion, held at Craigmill, was so well attended that there was not even standing room for more than one-third of those present. Mr. Lawrence began the ninetieth year of his life this past November. He is unusually active and alert, and he continues his arduous service in six rural churches.

—Lyrel Teagarden

*Buff Bay, Jamaica*

### Guarantees of Religious Freedom Mean Little in Rural Mexico

The first Sunday after we dedicated the new church of Disciples of Christ in Pabellon, our people came to worship as they have been doing for quite some time. After the Sunday school classes had been dismissed and we were in the sanctuary for the closing service of the Sunday school, we noticed that about ten women came and stood in front of the church door.

I thought that perhaps they had come to hear my sermon and then would go peacefully. When the church service started and we began singing hymns, two of the women who were outside began dancing mockingly to the rhythm of the hymns we used to worship God. This went on all during the service, and when we took communion they laughed and giggled. After the benediction was given and we heard the postlude, I went to see what these women wanted. They wanted to talk to Paul Kepple and to tell him that he had only twenty-two days in which to leave the city. We talked to the women about half an hour; all my congregation were right with me, arguing with the women. After a while the representative of the government came and took the women out of the church and we all went home.

After I had been home a while I heard some noises which gave me the impression that someone was tearing down a wall with a sledge hammer, so I went to the church to find the window above the front door broken. That night and every night for a week we had an armed guard around the church. Now things are comparatively quiet again.

Yes, Mexico is a free country where you can worship God with all liberty, when the Catholic priest doesn't send his women to bother you. Pray for our young church.

—Arturo C. Andrade

### Indian People Hold Snake Holiday

Recently there was a holiday affecting all the schools in our area of India, and I think in most of India. The holiday is called *Nag Panchmi,* and it is the day for the folk to worship snakes.

Early in the morning we could see the children coming out dressed in bright colored clothing. The men were around home. The women—Hindus only—were preparing little bowls of clarified butter and milk to take to the parks and near-by gardens to feed the snakes. The bands played loud all morning to attract the snakes. All together, it was a festive occasion.

On the road I saw a large tame cobra wearing a pink garland around his neck and he looked well fed and happy. Incidentally, we got the same number of days for our Christmas holiday this year as we had for snake worship.

—Mildred Reynolds

*Bilaspur, M.P., India*

### Dr. Denley Clark Visits Parents in Thailand

A recent visitor to Nakon Pathom was Dr. Denley Clark, son of Dr. and Mrs. Percy Clark, retired British missionaries.

(*Continued on next page*)

## CWF Institutes Held in Philippines

**Women who are members of the Christian Women's Fellowship in the Philippines get frequent and helpful experience through institutes. The women attend the institutes, or they send their daughters to represent them, in hope of learning good things which they should do and how to do them. In the photo at the right are women planning a program to use in local districts to tell women in the churches about C.W.F. work. In the center is Mrs. Dancel, of the Poblacion Christian church.**

—Photo by Velva Dreese

# Missionary Worship Service

## Theme: *"Such Is Their Faith!"*

### April

**Patience: "The patient in spirit is better than the proud in spirit"**

Meditation: In this changing world everything changes. Often the change is sudden and unexpected. But change is certain. In June, in India, one keeps watching for the first signs of the longed-for monsoon. Sometimes with almost no warning the rain suddenly comes. And the Indian knows it will come. There is always the hope in his heart that it will come. And it does come. So one cannot say that because the skies are cloudless, there will be no rain.

And so it is with life. One cannot feel secure just because things are going well. He cannot tell how soon sorrow may fall upon him. And, just as surely, sorrow and pain may be changed to joy and sunshine.

The question with each individual is this. How shall I make ready for this change? Shall I resign myself to the inevitable and accept my fate? No! Never. One should prepare. And the best preparation is patience. One can develop strength through patience, strength to carry him past a time of adversity into the period of prosperity. The waves cannot harm the stones on the bottom of the ocean. They are hidden but their strength is sufficient to protect them from the force of the waves. Just so, no harm can come to the individual in whose heart there is patience.

The proud heart is like the building built upon the sands to be washed away by the waves.

Chandrawati was sitting on the floor with her food in front of her. It was dinner time at Sumankhetan School and the girls of her cottage had just had "Thanks" for their food. Chandrawati's eyes filled with tears. She pushed her plate away from her and said, "I'll not eat today. I cannot eat thinking of my mother and brothers at home."

She knew too well the condition of her family. Her mother had been left to educate the children alone, for her father had taken another woman and had gone away. A letter had just come to Chandrawati from her mother saying, "We have no food to eat and things are in a bad condition at home."

A burden too heavy was being placed on Chandrawati's shoulders. She is young and feels the weight of the burdens, but she must go on, for her mother will depend upon her. She is bright and stands high in her class at school. She is one of the smallest in her class but can surely take further education, if she can stand the strain of these hard days. She must learn the lesson of patience. Her teachers think she is the kind that can do it. Only patience can carry her through this period of anxiety.

In patience there is strength, and that strength can come to those who put their trust in God. He is able to keep us all and can sustain us in the days that are dark. And if we trust him completely, no harm can touch us.

Truly, to be patient in spirit is the only right way to meet life, for "to be patient in spirit is better than to be proud in spirit." *(Ecc. 7:8)*

—Leah Nanhe, India

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Pronunciation of Indian names used in meditation: Chandrawati, *chun'druh-wah'-tee;* Sumankhetan, *soo-muhn-kay'tun.*

Suggestions to the Leader:

Several types of worship services may be built around this meditation prepared by Miss Leah Nanhe *(nun'he)*, headmistress of Sumankhetan School. Below are given resources from which the worship leader may build her own service.

Hymns found in *Christian Worship: A Hymnal:* "O Master, Let Me Walk with Thee," 306; "Go, Labor On; Spend and Be Spent," 473; "Give to the Winds Thy Fears," 402; "That Cause Can Neither Be Lost Nor Stayed," 493; "Spirit of God, Descend Upon My Heart," 272. Nos. 306 and 272 would make good prayer hymns, either sung, or the words read as a prayer. One hymn may be selected as a solo or special music.

Words of some of the above hymns may be read as poetry or as calls to worship.

Appropriate scriptures for this theme are Psalm 37:1-11; I Peter 2:19-24; Isaiah 40:31; Lamentations 3:26; Genesis 26:17-25; Colossians 3:12-17.

Several of the above scriptures may be used as calls to worship. Other calls to worship will be found in *Christian Worship: A Hymnal.* Especially appropriate is Matthew 11:28-30.

Invocations 68, 69, and 71 in *Christian Worship: A Hymnal* are appropriate to this theme of "Patience."

Other resource material may be found in *Christian Worship: A Service Book,* companion book to *Christian Worship: A Hymnal.*

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It was his first visit since the war when as an army doctor he had actually been assigned to Nakon Pathom and was able to minister to his parents after they were released from internment. This visit was a happy reunion for the Clarks and for many faithful Christian friends as well.

The coming of Dr. Denley Clark has meant a great strength and comfort to Mrs. Clark as he rendered what may be his last act of service to his father, arranging the best of care and comfort possible for him. As his three-week visit drew to a close, old friends and new—three carloads full—journeyed to Don Muang Airport to bid him Godspeed.

*—Thailand Mission Newsletter*

## In Memoriam Correction

A notice in the *In Memoriam* column in the February issue of World Call should have read *Jesse* Smith rather than *Miss Lessie* Smith. A note from Mrs. W. P. Letterman of Falls City, Oregon, states that "Grandpa" Jesse Smith died in June, 1954, at Grande Round, Oregon. He was a former member of the Falls City Christian Church. Mrs. Letterman writes that Mr. Smith was a "well loved Indian." He was 75 at the time of his death.

## In Memoriam

*John Harris,* Dec. 9, 1954, Orrick, Mo. Member of First Christian Church here for many years. He served as deacon and treasurer and gave generously of his time and talents.

*Mrs. Eva L. Vose,* Jan. 13, Springfield, Ill. Widow of Willis W. Vose of Illinois Christian Missionary Society, and London Mills, Ill., *Times.* She was an active and faithful Disciple. Age 86.

*Mrs. Martha Cleveland,* Covington, Pa. Beloved member of Covington Church of Christ for many years. Sunday school teacher and active in missionary society. Age 73.

*Mrs. Alice Douglas,* Covington, Pa. Life long member of Covington Church of Christ. Sunday school teacher for 54 years. Treasurer of missionary society. Age 77.

*Mrs. Morgan Farr,* Jan. 10, French Lick, Ind. She was a member of First Christian Church and C.W.F. of French Lick.

*Mrs. Maude Ray,* Nov. 25, 1954, Elwood, Ind. Faithful and beloved member of East Main Christian Church. Teacher of King's Daughters class and president of the missionary society several years. Age 72.

*Mrs. Nellie Rearick,* Sept. 19, 1954, Cleveland, Ohio. Faithful and beloved member of West Boulevard Christian Church for about 59 years. Served as deaconess and was member of church choir many years. Charter and life member of C.W.B.M.

*Miss Nora Siler,* Dec. 13, Topeka, Kans. Former missionary of Disciples of Christ. (See World Call, February, 1955, page 38.)

# For Adult Mission Study

APRIL

**Theme:**

***India, Pakistan, Ceylon***

## Education Moves Forward

THE Embassy of India, located at 2107 Massachusetts Avenue, N.W., Washington, D.C., has issued a pictorial booklet entitled *About India.* It contains many vital facts and interesting pictures that will help you with your study of this country. The booklet may be secured without charge from the Embassy. (Missionary Education Department of The United Christian Missionary Society also has a limited supply of this booklet on hand for free distribution.)

In this booklet we read: "The Indian Constitution provides for free and compulsory education for all children between the ages of 6 and 14. Special schemes for imparting basic education are being introduced throughout the country. Mobile schools, audio-visual units and traveling libraries are planned for the countryside. Night classes are being opened for adult education. Emphasis is placed on vocational training and technical education."

### Students in Higher Education

This booklet, published in 1953, states that there are 30 universities in India, with 649 colleges affiliated with them. In addition, many Indian students are studying abroad. Last year there were over 1,500 Indian students in the United States alone. Many Indians are studying in the universities and colleges across Canada, and a number have gone to other countries, especially England.

Two students, who are members of the Disciples of Christ in India, are studying in America this year. They are S. P. Lal, headmaster of the Christian School at Damoh, who is studying at Phillips University, Enid, Oklahoma; and Mrs. Deborah Peters, leader in women's work, who is studying at Drury College, Springfield, Missouri.

### Resource Material

For additional information for this program, be sure to use the *India Portfolio.* (The leaflet, "Suggested Uses for the *India Portfolio,*" enclosed in the folio itself, gives specific suggestions for enriching this program.) In the *Portfolio* you will find further information and pictures of the six schools mentioned in this program, and of the Mission Press.

The *Portfolio,* of course, tells of all the schools operated by the Disciples of Christ Mission in India. You may wish to mention these or use the pictures of them on a poster.

The book *Each One Teach One; Frank C. Laubach,* by Marjorie Medary, will provide interesting background and additional information for the leader's talk about the Laubach Method of teaching literacy. This is an extremely fascinating book, written as a biography and a report of Laubach's literacy work. It contains an illustration of one of Laubach's charts, which will certainly help the group to understand how this system is taught. (Secure from Sales Literature, The United Christian Missionary Society, price, $3.00.)

The story "Worthy Shoulders," found in Marilynne Hill's book *These, Too, the Valiant,* tells about Emmanuel Bharat, the manager of our Mission Press in Jabalpur.

Be sure to read the article by T. N. Hill, "Christian Education in the New India," in the January issue of WORLD CALL.

### From Pakistan

Mrs. Wilbur Palmer, our foreign correspondent, writes that it is very difficult to secure teachers in Pakistan because the salaries are so low. Many people have the attitude, "Why should I teach school for forty rupees a month when I can cook and get twice that amount from a foreigner?" (The rupee is the currency used in both Pakistan and India. In India it is worth about twenty-one cents in American money; it is likely the same in Pakistan.)

The government has established some schools in Pakistan, but education is not compulsory and "too, too many children never go to school," says Mrs. Palmer.

Mrs. Palmer states further, "Most of the Pakistani women I know prefer to send their children to mission schools rather than government schools, because the teachers have more training and the children receive better supervision. Standards seem the same for all schools. They all have to cope with this course of study: the teacher gets the student ready to pass an examination which is given and graded by someone else! It seems that actually the students are prepared only to pass an examination, not to meet a life situation."

The schools in Dacca (where Palmers are stationed) are in session Monday, Tuesday, Wednesday, Thursday, Friday mornings, and Saturday. Prayer-time is at two o'clock Friday afternoon and schools are dismissed for this religious service. In Dacca, Sunday is a holiday.

Observance of Sunday as a holiday is not nationally observed in Pakistan, however. Colleges have Sunday classes, and village school children attend school on Sunday. Friday is the holiday in most cases.

### Please Note

Miss Prasanno Shah (see biography in *These, Too, the Valiant*) is now principal of Burgess Memorial Girls' School. She is the first Indian to head this school.

Note also that Ludhiana Medical College is now also supported by World Day of Prayer Funds. This should be mentioned in the report on union institutions. Attention was called to this school in last month's issue of WORLD CALL and in Program Three.

### Worship Service

The worship service meditation this month, found on page 39, was prepared by Miss Leah Nanhe, headmistress of Sumankhetan Girls' School at Pendra Road, India. Miss Veda Harrah, missionary and manager of Sumankhetan, says about Miss Nanhe:

"She has been with the school since 1938 and has grown along with the school in power and prestige. She began teaching at Sumankhetan as soon as she had finished her Normal Training and taught for ten uninterrupted years. In 1948 she was sent to the Agricultural Institute at Allahabad, where she took the special course in Home Science, offered by the Homemaking Department. (Homemaking is the specialty at Sumankhetan.) She returned to Pendra Road to become headmistress of Sumankhetan, a position she has held ever since.

"As the days go by she is assuming more and more responsibility, and she is becoming the true head of the school. She is a very capable person and is, in every sense, a real Christian. The Misson can well be proud of her and her work."

**A group of teachers at the Sumankhetan Girls' School, Pendra Road. Miss Leah Nanhe, headmistress and writer of this month's worship service, appears at extreme left.**

# Youth and Missions

## Glimpses of India

IS it CYF Sunday evening meeting? Or is it an interest group on India in a World Fellowship Youth Meet? You may be needing some graphic details and some little stories about India and Indians to add color and interest to some discussion. The paragraphs which follow bring some pictures which might surprise most visitors to India. Some offer observations which will help an American youth understand Indians more fully.

### Of Villages

Often one reads or hears that there are about 700,000 villages in this great country of south Asia. Yes, one may think, I know all about villages. The United States and Canada have many small towns. But the newcomer to India has much to learn. An Indian Christian may explain that there are two Indias—the India of the cities and towns, and village India. A young theological student reported that he had only recently become conscious of the village when he began to assist missionaries with a program of rural evangelism.

As "Go west!" described the pioneering spirit abroad in the United States some decades ago, so "All eyes on the village!" expresses the spirit of the government and great numbers of the people of India today. Everybody's street leads to this lately discovered frontier. Enthusiasts hurry into villages to offer people help on problems of food, health, education and religion.

Through its Village Project program, the government is working as swiftly as possible to better nutrition and health for villagers. Young men and women who are to make up the teams receive their training in missionary as well as in government schools. Professors take the trainees out for practice *melas*. Two men display simple plows and explain to a knot of men how these excel the ones now in use in the locality. Two other young men may be demonstrating a smokeless stove and telling men how to make one that permits the smoke to empty outside the kitchen instead of indoors. A girl may demonstrate a simple way of making soap while women crane their necks to watch each move the girl makes.

As the professor's jeep was returning one such team to the campus, a girl exclaimed:

"How resourceful those village people are! They have almost nothing to do with and yet make out fairly well." One very pretty girl described with enthusiasm her eagerness to finish school and submerge herself in work in some cluster of villages.

### Of Schools

A visit to primary schools, middle schools, high schools, and colleges of India would have many surprises and delights for a youth from this land. At the primary school, he would be conducted along a veranda past doors opening into the classrooms. In rows on the floor would be sitting little girls, mostly in dresses resembling those of the West, and little boys wearing shorts. Perhaps a strip of matting would provide a rug on which the children sat. But some sit on the bare floor which looks like clay.

The visitor steps inside and everyone rises on a signal. Often there is a song about the great country of India, about flowers or other beauties of nature, or about God. A wreath of flowers—a *mala*—may be placed about the visitor's neck.

The middle and high school may call the student body together for a program honoring the guest. Often a welcome song is sung. There are little dramas played with grace and evident enjoyment. At the Sumankhetan girls' school, pupils presented several dances. During one of these one participant danced down the steps to the visitor, placed the *mala* around her neck, and then danced back to the platform. In the sari dance at this school, material at the end of richly colored saris permitted the dancers to form arches and other figures of great beauty. A tour of homes, where the girls live in play-like families, is a feature of a visit to this "campus"—a little village surrounded by jungle. Favorite Bible verses are written artistically on one inside wall of main rooms of homes.

**A daughter graduating from Burgess Memorial School requested the visitor to take a picture of her and her father, an evangelist from Fosterpur. The girl has a good voice and sang the welcome song.**

—Photo by M. Smoot

Boys and girls attend different high schools. Although they may attend the same college, usually boys are seen walking around together and girls associate mostly with girls. The writer of these impressions recalls having seen only one instance of a boy and girl strolling off by themselves on a campus.

### Of Boys and Girls

A missionary told of the shyness of girls the first year of the co-educational youth conference. At first they stayed together and had scarcely a word to say to the boys. Later in the week, however, some of them were willing to talk and laugh a bit with the boys. This is one example of how social customs are in the process of change.

### Of Saris

Before reaching India, most Westerners probably look at pictures of Indian women in their saris—long pieces of cloth made into a dress each time they are put on—and thought of them as very attractive dress-up wear. But here some surprises await. Women do hard work dressed in these garments. They ride bicycles with seeming ease. At Vellore Medical College this visitor watched women playing a lively game of tennis, dressed in their saris. Incidentally, one of the players was the wife of an eminent heart surgeon. The husband stood near the court, caring for a baby and one child somewhat older while his wife finished her game—or set!

### Of Friendliness

The first impulse of most people of India seems to be a friendly one. Usually they are most courteous. The visitor can pretty much count on their being obliging and helpful. If one calls from the window of his train compartment to ask the name of the town, a by-stander often hurries to fetch someone who speaks English. In many situations, an Indian who knows English will step forward and offer to act as interpreter for the stranger.

The friendliness of many Hindus who know the visitor to be a Christian may go beyond expectations. A Hindu of good standing insisted that a group with missionaries, an American visitor, and Indian Christians attend a feast in his home. An official requested a Hindu holy man to permit the visitor to snap his picture. Hindu professors and representatives of the Indian government seek out missionaries. They propose trips together or just drop in to spend the evening.

### Of the Spirit of the People

Most people with an education and students in the process of acquiring one seem to have great hopes for the future. They talk of progress already made and assure the guest that much greater things may be expected soon.

Asking students of a Christian college what they considered to be the future of Christianity in India brought the reply that the future is bright.

The visitor sees a people most of whom move about their affairs in quiet confidence and leave no doubt that they are determined to press forward.

—Mareta Smoot

—Photo by Three Lions

Above, a Japanese woman dries sweet potatoes in the sun to preserve them for the winter.

# Cultivating Democracy

## *International Christian University in Japan Promotes Study of Complex Rural Problems and the Application Of Christian Democratic Processes in Farm Communities*

In the photo below, Japanese farmers perform their various tasks during the harvest.

—Photo by Three Lions

RURAL people are the human seed of the nation and the world, as well as the source from which raw materials for food and fibre come." These are the words of Dr. David E. Lindstrom, an outstanding American sociologist, who is director of the Rural Welfare Institute of International Christian University in Japan.

In outlining the objectives and programs of the Institute, Dr. Lindstrom, on leave of absence from the University of Illinois, reveals some salient facts.

A little less than a sixth of the total land area in Japan is in farms. Almost forty million people, or about half of the total population, live on farms. These farms average a little less than two and a half acres in size. Most of the 5,500,000 households on these farms really are located in the 9,287 villages scattered over the country. There are 3,500 persons per square mile of cultivated land in Japan as against 200 in the United States.

About one third of all cultivated acreage is double-cropped, usually with rice and cereals. Japanese farmers can raise only eighty per cent of the country's food requirements despite the most careful attention to restoration of soil by fertilizing. The food deficit is made up by imports primarily from the United States, Canada, Thailand, Burma and Australia. Principal agricultural products are rice, wheat, barley, sweet and white potatoes, tea, tobacco, and mulberry leaves to feed silkworms.

Before World War II about seventy per cent of the farmers rented their land, paying from fifty to seventy per cent rent. By 1953 only about nine per cent of the cultivated land was rented; ninety-one per cent was owner-cultivated. A very large proportion of the new farm owners, however, have purchased farms too small for the support of a family.

### Grown Rapidly Since War

Dr. Lindstrom also noted that organizations in the rural communities have grown rapidly since the war. There are at least as many agricultural cooperatives as there are villages. Other organizations functioning in the rural communities include citizens' health insurance and women's associations; reclamation cooperatives; agricultural relief and youth groups; and crime prevention societies.

In explaining the basis for the work of the Rural Welfare Research Institute, Dr. Lindstrom said:

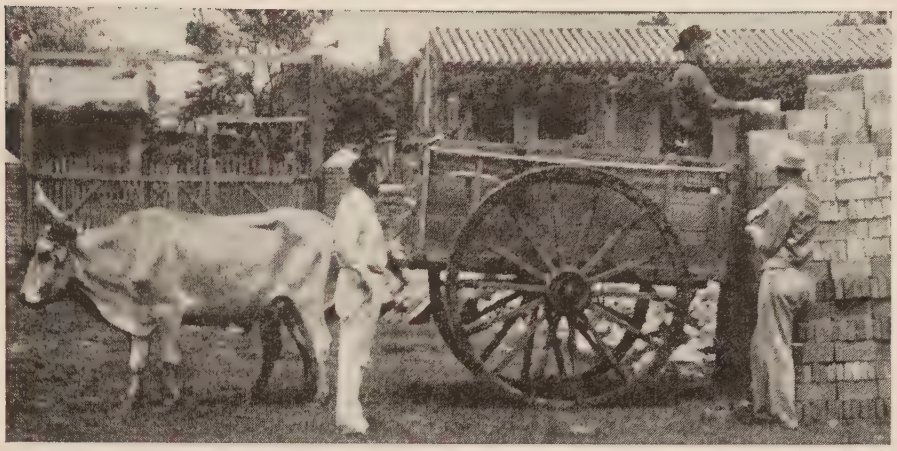
"We want to study rural life to see what is happening there in terms of Christian democracy. We propose to train our special students to understand Christian democratic processes. We hope to aid rural communities in Japan working toward this objective whenever and wherever we can; and we will try to go wherever we are needed and wanted.

"We will be ready to report on our work so that future students here and in other parts of the Far East, or elsewhere in the world, can make use of the results of our research. We hope, too, that the young men who get training here will be used for similar work in Japan or in any part of the world in which their services may be needed."

# House of Friendship

## *Disciples of Christ Open New Community Center in Coronel Oviedo, Paraguay*

By ALLIN SHARP*



—Photo by Sly

Oxen were used to transport the bricks used in the construction work at Coronel Oviedo.

OXEN strained under the loads of sand and brick, and hammers and trowels rang out for four years while the *Casa de la Amistad* (House of Friendship) was building its new property on the block of land given by the government of the city of Coronel Oviedo, Paraguay.

Many times the work seemed almost impossible. When the work was started we had almost no money, but a timely gift from the Crusade for a Christian World gave us the means of realizing the first building. There being no construction firm that could undertake the whole building project, the missionaries of Disciples of Christ, R. Q. Adams and Allin Sharp, had to hunt the brick factories and count the bricks when they arrived. We had to receive all the lumber with a yard stick in hand. The director installed all the electrical wiring.

### No Experience

Mr. Adams, although he had no previous experience in such work, bought a set of dies to thread bolts, and built a forge to heat and shape the heads. Now all the bolts are in place, the bricks laid with care and concern by Don Santiago Armoa, our first and most faithful member, and the fresh paint no longer used for finger painting by the kindergarten children. As the construction crew steals away, we are besieged by a nosier and far happier group of people who come to play, read and attend classes and public programs.

*La Casa de la Amistad,* founded by Malcolm Norment in 1948, reached a new period of its life with the inauguration of its new property this past September. Robert Lemmon, director of Colegio Internacional, gave the dedication sermon. Mr. Adams, pastor of the church in Coronel Oviedo, gave the invocation.

The American ambassador to Paraguay came out to the country to take part in the program. Also attending was the cultural attache through whose cooperation we are able to show educational movies to an average weekly attendance of 1,700. The mayor of the city and the provincial governor sat on the platform and gave words of commendation.

The program was held in the auditorium and showed off the new curtains made by Mrs. Adams on her trusty sewing machine. The ceremony began with Mrs. Sharp's presenting songs in both English and Spanish by her kindergarten children. The auditorium seemed huge—and it *is* 33 x 52 feet —but it was filled to overflowing before the program, and a public address system was set up in the yard.

We who have had a part in the work are constantly indebted to Mr. and Mrs. Norment for the sound planning they put into the work, and for the way friends, both in the United States and Paraguay, have helped to make the hope come true.

*Mr. Sharp is a missionary in Paraguay with The United Christian Missionary Society.

## Indian Nurses Receive Advanced Training

By ANNA BENDER*

AGAIN we are in the midst of the Hindi post-graduate course for nurses under the sponsorship of the Mid-India Board. This is the eighth group of nurses taking this program at Jackman Memorial Hospital of Disciples of Christ under the direction of Miss Ruth Mitchell. Ward administration, ward teaching, supervision, science, psychology, citizenship and other courses help prepare these nurses for more responsibilities as head nurses in various hospitals in the Hindi-speaking area.

We believe that the nurses are prepared for better Christian citizenship and leadership also by their participation in meetings and devotional services, and through their preparation of talks and prayers and other worship experiences while they are here. In hospital work there are many opportunities for personal Christian witness, and nurses share in these as well as in activities of the local church.

There are ten in the present class. Three young men from neighboring missions in this area, three nurses from central India, two from the north, and two from our own mission hospitals are hard at work here on their studies and practice. All of these persons have served as staff nurses in their various institutions for at least two years after being graduated.

### Problem Created

Giving this post-graduate program with no increase in teaching staff of the nursing school here creates quite a problem of dividing and adjusting staff and effort to meet the demands of this added program. Only a few missionary nurses are available and no Hindi-speaking Indian nurses are qualified for this kind of teaching.

Miss Mitchell and Miss Ruth May Harnar carry heavy teaching schedules for the nursing students, so this six months of post-graduate classes increases their work greatly. Yet because it is of the utmost importance to provide additional preparation to selected nurses we are again impelled to undertake the task. The nurses who have had this additional training are demonstrating the worthwhileness of this effort.

### Indian Assistant Capable

My leaving the Pendra Road Sanatorium to help here for part of the six months' program is possible because Miss Gibbons, the Indian assistant nursing superintendent there, is able to assume many of my responsibilities. She took this post-graduate course several years ago and is giving fine Christian service and leadership at the sanatorium. Other graduates are in various parts of India. Further preparation is essential for the Indianization of our nursing leadership in administrative and teaching positions.

Just now we are rejoicing because today's mail brought us word that the Indian Nursing Council has recognized the syllabus for our Ward Sisters and also for the advanced programs of an additional six months in administration and full-time teaching. Many hours of arduous work and prayerful thought have gone into the preparation of our Indian Christian nurses for places of leadership in their profession and in their church, and we pray that wisdom, understanding and strength may be given to us in planning and working for the glory of God through this service.

*Miss Bender is a missionary in India with The United Christian Missionary Society.

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## Book Chat

*(Continued from page 18)*

fine scholarly discrimination it follows the life of Christ, his ministry, his passion, his resurrection and his early influence on the newborn church. Each chapter is followed with pertinent questions for discussions. There are throughout the text and in the footnotes many references so that the student using this text will become well acquainted with the literature—especially the twentieth century literature—relating to the life of Jesus. A fine textbook, it will also serve as a refresher course to many ministers who wish to bring themselves up to date on the scholarship in the field.

J. B. PHILLIPS is becoming famous for his translations of the Gospels and Pauline writings, and for his general works on religion. He is a popularizer of theology and writes with much penetration on the basic ideas of our faith. His little book *When God Was Man* is a treatise on the incarnation and contains sixty-two pages of the best writing on the significance of Christ for the modern man that we have recently read.

Another good Phillips volume is also current. *Appointment with God* is a series of parish talks on the communion. One must allow for the Anglican bias in reading this book. It is the author's contention that while the communion is a memorial it is far more than a mere memorial—that it is a definite transaction with the Father and thus the title *Appointment with God.* There are many wise and helpful observations in these short chapters.

### Books Mentioned in Book Chat

IN THE CAUSE OF PEACE, by Trygve Lie. New York. The Macmillan Company. 475 pp. Price, $6.00.

THE OLD TESTAMENT IN MODERN RESEARCH, by Herbert F. Hahn. Philadelphia. Muhlenberg Press. 267 pp. Price, $4.00.

THE LIFE AND MINISTRY OF JESUS, by Vincent Taylor. New York and Nashville. The Abingdon Press. 240 pp. Price, $3.00.

LIFE AND TEACHINGS OF JESUS, by Charles M. Laymon. New York and Nashville. The Abingdon Press. 336 pp. Price, $3.00.

WHEN GOD WAS MAN, by J. B. Phillips. New York and Nashville. The Abingdon Press. 62 pp. Price, $1.00.

APPOINTMENT WITH GOD, by J. B. Phillips. New York. The Macmillan Company. 61 pp. Price, $1.75.

## Book of the Month

WHO SPEAKS FOR GOD? by Gerald Kennedy. New York and Nashville. Abingdon Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to lay people and ministers, *Who Speaks for God?*, which was chosen for March reading by Roy C. Snodgrass of Ft. Worth, Texas.

This book was reviewed by C. E. Lemmon in his *Book Chat* column in the November, 1954, issue of WORLD CALL.

THE WORLD OF ALBERT SCHWEITZER. Photographs by Erica Anderson. Text and captions by Eugene Exman. New York. Harper and Brothers. Price, $5.00.

In vivid words and photographs this book reveals the amazing life and spirit of Albert Schweitzer, great genius of our time. With apt descriptive captions which accompany the pictures and a fascinating biographical commentary the story of the physician, philosopher, musician and humanitarian is set forth in moving sequence. Many will regard this as the most intimate personal portrait of Schweitzer yet to appear. Erica Anderson is here revealed as the great artist of photography that she is, and Mr. Exman's work is worthy of his heroic theme. All who love Albert Schweitzer will treasure this book. W. B.

## Publications Received

CAIRO TO CAPE TOWN, by Reginald Reynolds. New York. Doubleday and Co., Inc. Price $5.00.

GRUDEN'S GOD, by F. Emerson Andrews. Philadelphia. Muhlenberg Press. Price $3.00.

JUNGLE DOCTOR, JUNGLE DOCTOR OPERATES, JUNGLE DOCTOR ON SAFARI, three books by Paul White. Grand Rapids, Mich. William B. Eerdmans Publishing Co. Price $1.50 each.

VOICES OF THE PASSION, by O. P. Kretzmann and A. C. Oldsen. Minneapolis, Minn. Augsburg Publishing House. Price $2.00.

PLAIN TALK IN AN ARCTIC CHAPEL, by Knute Lee. Minneapolis, Minn. Augsburg Publishing House. Price $1.50.

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THE CHILD'S FIRST SONGS IN RELIGIOUS EDUCATION, by Louise M. Oglevee. New York. Morehouse-Gorham Co. Price $1.25.

DISCIPLES OF CHRIST IN GEORGIA, by J. Edward Moseley. St. Louis. The Bethany Press. Price $3.00.

THE RENEWAL OF MAN, by Alexander Miller. New York. Doubleday and Co. Price $2.95.

## Audio-Visual Suggestions

THE GOOD WAY is a new production of the audio-visual services of The United Christian Missionary Society. It is a color sound filmstrip showing the work of Yakima Indian Christian Mission. It tells the story of how one boy was helped by the Mission, and through color photography shows the program and facilities of the Yakima Mission. Sound is provided on a 33⅓ rpm record. 82 frames, 14 min., color, rental $3.00. Sale price, $15.00.

INDIA (59 frames), MEXICO (62 frames), and AFRICA—CONTINENT IN FERMENT (74 frames) are titles of three silent filmstrips produced by *Life* magazine. Each of these filmstrips gives an insight into the conflict situations which exist within these respective areas. While not dealing directly with missionary work in these countries, these filmstrips provide excellent background material for missionary study groups concerned with these areas. Filmstrips are black and white and rent for $1.00 each.

*(Available from U.C.M.S., 222 South Downey Ave., Indianapolis 7, Indiana.)*

## Experimental Farm Aids Indian Rice Growers

By KEITH SALMONSON*

BILASPUR district in the eastern portion of the Central Province of India—one of the three districts which comprise Chhattisgarh—is an area of fertile lands bounded on the north and west by hills and jungles. This is the area in which most of the churches of Disciples of Christ are located. The major crop is rice, which is grown from the advent of the monsoon rains in June to the end of November. It is a "surplus" area, so a good share of rice is exported outside the Province.

There are three types of rice cultivation in India. One involves transplantation and is practiced in most of the rice tracts of India. A second is the broadcast or drilled upland method. And the third is the broadcast lowland method. It is the latter method of cultivation which has evolved down through the centuries in the Chhattisgarh area. Locally it is known as *byasi*, while the superior yielding method of transplanting is called *ropa*.

Under the *byasi* system a farmer may plow his *payyd* field only two times a year with his pair of weak oxen or buffalos, using a simple wooden plow which he makes himself from a curved branch of a thorn tree common to the area. He first plows to cover his broadcast seed and to turn into the soil any trash or manure he may have added. A month later he plows again when the young rice plants are about six inches high, in order to disturb the roots and to promote growth.

*Mr. Salmonson is a missionary in India with The United Christian Missionary Society.

### Requires More Labor

Transplanting requires more labor, an adequate water supply and greater bullock power in preparing the field for transplanting. Thus for years the government has tried to get these farmers to change to the *ropa* method, but with little success.

This past year we gave a demonstration of the superior yields possible under a special transplantation method using techniques developed by the Japanese and now heartily endorsed by the Indian government.

On our farm here we planted eighteen different varieties of rice, largely early maturing, in order to ensure a crop during a dry year. Ten acres were planted by the Japanese method and many farmers say they will try it this year. This is just one phase of a wide agricultural program inaugurated by the India Mission as a part of general uplift in our Christian rural areas.

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# Leaven in Barranqueras

## *Young Congregation of Disciples of Christ in Argentina Carries on Broad Program Despite Limitations of Space*

THE small church of Disciples of Christ at Barranqueras, Argentina, is just taking its first steps as an infant congregation. Until 1953 it was an annex of the Resistencia church, but in that year it became a church in the full sense of the word when the Central Council of Churches named a minister to serve there exclusively.

Barranqueras is a town situated on the bank of the Barranqueras River, which is a tributary of the great Parana River. It is about six miles from Resistencia, the capital of the President Peron province. Most of the inhabitants work at the port and in the many factories and have a very low standard of living. The chief characteristic of the town is its rapid growth and expansion and the possibilities which exist for economic progress.

The congregation has a tiny *ranchito* of one room and a small porch in which to carry out its worship services and its program of Christian education. The lack of space and facilities makes it impossible to take advantage of the opportunities for service offered by the town.

The following is the program carried out in the church: one service for Bible study and prayer; one worship and preaching service at which time the members participate in the communion service; church school, which includes five graded classes; a women's organization which meets twice a month; and a children's group and a young people's organization which meet on Saturday. There is a Christian education committee which, along with three members of the official board and the pastor, administers this program.

### Church School Classes

The classes of the church school are taught by Miss Miriam Morgan from the Resistencia church; Mrs. Manuela Villanueva and Adriano Cabral Romero of the Barranqueras congregation; and the pastor and his wife, Winie Morgan Piero. Four of the classes meet out-of-doors, which makes the work particularly difficult during the winter and impossible when it rains.

Results of the Christian message as preached in this church are seen in the transformed lives of the members. Some of them were prisoners of vice and lived in squalor and misery.

Cabral Romero, for example, who is now giving an admirable testimony and is teaching the adult class, has experienced a notable change that is both spiritual and cultural. He is building a new home with bricks dried in the sun and has progressed in his work until he is now in charge of personnel at the port for a company which deals in sand.

Lorenzo Villanueva is another example of what Christ can do in the lives of men. Lorenzo was an alcoholic, and he and his family merely existed in the greatest poverty. He could neither read nor write but soon learned to do so by the Laubach method until he could read the Bible. He was one of the first converts and is now a deacon in the church. Five members of his family have been baptized and are active members of the congregation.

### Whole Church Is Consecrated

It is impossible to evaluate the work done among the children who several years ago never dreamed of the opportunities for the abundant life which exist and which now they possess. The whole church, although small, is consecrated to the service of the Master.

One manifestation of the growth of the members is seen in their deep feeling of responsibility and stewardship. Toward the end of 1953 they decided to double their budget for 1954, and until now they have fulfilled their pledges.

To be able to give more than their limited salaries permit they work with their "talents" and give the proceeds as a part of their offering. They knit, sew and

make plastic belts. Some buy and sell fruits and vegetables and some raise chickens.

Graciela Maidana began with a hen and eggs and raised the little chickens until they were ready to sell. Others have had laying hens so that the proceeds from the sale of the eggs could be a permanent offering to the church.

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## The Visitor

### *A Non-Christian Doctor Tours Jackman Hospital*

By RUTH MITCHELL*

RECENTLY two student nurses at the Jackman Memorial Hospital in Bilaspur, India, came to tell me that a doctor was on our front veranda asking to be shown around the hospital. When I met him, he informed me that he had opened a leper home in the state and that he was interested in seeing the methods used in Christian medical institutions.

The visitor asked many questions about our hospital and wanted a printed statement about its history and development. I produced a booklet which we had prepared to give to interested friends, but he thought it was much too brief.

#### Had Been a Long Time

It had been a long time since I had had to answer so many questions so fast. Only a few weeks before, an investigation committee appointed by our state government was here examining and questioning about our methods of work, so I was a little wary and prayed silently for wisdom and guidance. In my Bible class with the third-year students we had been studying the ninth and tenth chapters of Matthew, and I kept remembering Jesus' words, "Do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour."

As we started out to make a tour of the hospital I asked whether he would like first to see the chapel which is the central building on our compound. He seemed anxious to see it, and he stood with hands folded reverently and spoke quiet words of appreciation as he noted its simple beauty. Then he told me that he had been educated in Christian schools and had a high regard for the work being done in Christian institutions. I began to relax a bit then!

#### Wanted to See Every Department

Our visitor wanted to see every department of the hospital, to meet the staff, to talk with some patients, and to ask many, many questions. We ended our tour at the Nursing School building where he admired the gardens, the living arrangements and classroom facilities, and the teaching equipment which we received through UNICEF a few months before.

We told him that after her visit here in July our Health Minister had sent us a gift to help equip our science laboratory. He said, "She must have been pleased to see this institution." She recently had visited his hospital also.

In the Nurses Home he admired the religious pictures on the walls and asked if we could give him a copy of the "Lost Sheep." He said he had made an oil painting of Jesus praying, which he had hung in his hospital. He asked permission to come to our chapel service the following morning, and he was introduced to our whole group by Dr. Solomon at that time.

He took pictures of the nurses and staff coming out of chapel. He asked Miss Har-

*Miss Mitchell is a missionary in India with The United Christian Missionary Society.


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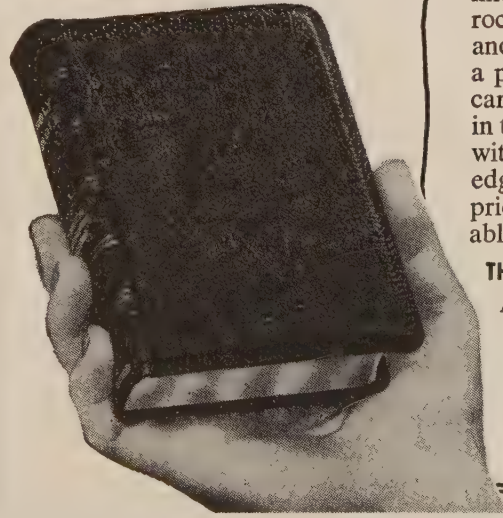

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nar to show him the Hindi text books which we are using and seemed keenly interested in everything. Later we found a print of "The Lost Sheep" on the front of a Hindi translation of *Upper Room* and sent a copy of it to him. He wrote promptly to thank us for sending it and for the privilege of seeing our hospital so thoroughly. He wrote, "Your work is an inspiration and stimulation to us."

Again I remembered Jesus' answer to John, "Master, we saw a man casting out demons in your name, and we forbade him because he does not follow us." But Jesus said to him, "Do not forbid him; for he that is not against you is for you."

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# This Is Chuy

## *Mexican Farmer Becomes Valued Mission Helper*

By ELLA HUFF KEPPLE*

OF course his name really is Jesus, but the Mexicans with their penchant for nicknames call all men named Jesus, *Chuy*. This nickname also applies to all girls named Mary of Jesus.

When Chuy first came to Mountain of Light Farm he had had several years of crop failure on his *ejido* (the piece of government land he holds for his own use) and had almost starved to death. At first he was given work in a field by himself so that he could set his own pace.

### Work Was Slack

After several months the work was slack and Chuy was going to be laid off, but he did not know it. His wife remarked with a sad smile: "Since Chuy has worked for the 'Mister' (Mr. Kepple) we have never been hungry." After that the Mister did not have the heart to send him away, and everybody is glad.

Chuy grew strong again. He can now lift more than his own weight in corn or beans. When the Mister has to be away he leaves Chuy in charge of the men because he is honest and everybody likes him.

When first invited to attend our church Chuy was afraid to go. He had heard that we locked people like him up and only turned them loose after they swore to be Protestants. His fears and superstitions were tremendous.

### Turned on Radio

The first time Chuy rode to town with me I turned on the radio in the automobile. He looked frantically around, under the seat and everywhere. "Where is he? Where is that man?" he asked anxiously. I suppose he really thought we had a man shut up in the car until he would swear to join our church. He was too excited to notice that the man was selling soap.

I answered Chuy calmly: "I imagine he is in Leon, since most of our radio programs come from there." Then I went on talking about radio. Before many weeks Chuy was proudly explaining the radio to others.

### Chuy's Confidence Grew

As time passed, Chuy's confidence in the Mister grew. He also looked in on several church festivals held in the Farm dining room and made friends with other Christians. Finally he went to a church service and liked it a lot. Now he and his family frequently attend.

They still are not brave enough to go when they have relatives visiting them but their fears are lessening. Pray that some day Chuy and his wife, Martha, and their children, Ascension and Leanor, will find freedom from fear in Christ's love.

*Mr. and Mrs. Paul C. Kepple are missionaries in Mexico with The United Christian Missionary Society.

# Evangelistic Retreat

## *Congo Missionaries and Nationals Gather Annually at Abandoned Longa Station for Study and Contemplation*

By ROBIN COBBLE*

LONGA was the second mission station to be established by the Disciples of Christ Congo Mission. When steamers replaced canoes, it was abandoned as a real station since it was now so "close" to Bolenge where the original missionary residence and church were located. Since the closing of the Longa station, the workers at Bolenge have held ingatherings there from time to time for evangelists and Christians.

About four years ago some of the missionaries of Disciples of Christ began dreaming about an evangelistic retreat for the whole Mission. It would be a retreat in which the heads of the church and the lay leaders might meet for study and contemplation, free from such matters as the business which is transacted at the biennial conference.

### Plans Made

Plans were made for an evangelistic retreat at Longa, which seemed ideally situated, being accessible to all our stations either by land or river, and being far away from the rush of city life and other activities such as we encounter down in Coquilhatville and Bolenge. The first retreat was held in 1952, and it was a huge success.

This past year the third evangelistic retreat was held at Longa from July 29 to August 5. It was attended by eleven missionaries and six children and by forty-four Congolese pastors, teachers and evangelists from all our mission stations. The program started at 6 A.M. with a devotional sermon and prayer. The mornings were given over to class periods and a 45-minute work period, with time out for breakfast at 7 A.M. The missionaries and Congolese ate together, much to the satisfaction of the Africans. Breakfast was enlivened by a song-fest which proved very popular.

### Taught by Missionaries

The classes at the Longa retreat all were taught by missionaries. When the delegates were asked if they would like more time for visiting with one another and not so many classes, their reply was: "We would only gossip together. We would rather hear you missionaries interpret the Bible and preach to us than visit amongst ourselves." So the class periods were not reduced. One of the first-term missionaries remarked that he was pleasantly surprised by the caliber and appearance of these leaders. We are justly proud of our African church leaders.

The final service was one of dedication. It was held immediately following the 5:45 P.M. vesper service. A. C. Cuppy and Ralph Tillery had charge of it.

From the church we all marched down to the edge of the river. It was growing dusk. As we looked out upon the river Mr. Cuppy gave a challenge to us all. He likened life to the river. The river starts as a spring or a lake far in the interior. It is very small. But it is joined by other small streams until it is finally a large river—like the Ruki which flowed before us. This

*Mr. Cobble is a missionary in Belgian Congo with The United Christian Missionary Society.

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will flow on to meet the Congo and from there go on to the ocean.

Mr. Cuppy said that our lives are like lights. We were each given a candle which had been fastened securely to a small board. Each person lighted his candle, stepped to the edge of the river and launched it. From there it was carried down stream. Soon there was a long line of candles going down the river. Some of them would flicker, and almost go out when hit by an adverse current, but then they would right themselves and go on. Each candle gave off two lights—one of its own and one reflected by the water which was carrying it. Not one candle failed as long as we could see them, and they drifted out of sight.

A song by a quartet. Silent prayer. Climbing the hill to catch a last glimpse of that fleet of candles going down to join the mighty Congo—lights in the darkness glowing, challenging, symbolic of life and of our own lives having a part in it all. It was a service not to be forgotten.

---

## Doctor Serves Yakima Mission

DR. Corpron is now in his sixth year of voluntary clinical work at the Yakima Indian Christian Mission at White Swan, Washington. His contract is not written, but the first year it might have sounded like this:

"I agree to give several hours each Saturday afternoon to treat sick people from all over the reservation at the Indian Mission." But his standing with the Indians has changed during these years. Some of the toddlers who now come in for check-ups are babies he has delivered.

An old man will come in for his first visit to the clinic and explain it by saying, "I had a grandson who was operated on last winter by Dr. Corpron. He's all right now, so I thought I would see what the doctor could do for my back."

### Reputation Is Growing

The doctor's reputation is growing each year, so if we were drawing up a new contract it would have to read: "I agree to answer the phone from the Mission any hour of the day or night, listen carefully to symptoms, and advise what medicines should be given. If the case is too serious for that, I promise to see the patient as soon as he can be brought into Yakima. I agree to save some of my busy week-day office hours in my own office in Yakima for both the Indians and the staff members of the Mission, to perform operations when necessary, and to help with counsel when that seems indicated."

All summer long this past year, in spite of the distance at which most of the Indians were camping, they came into the Mission for treatment. One young mother drove from Celilo daily, a distance of 180 miles, for several days, for treatment of a young child who had been badly burned. This sort of thing makes us realize what a fine reputation our clinic has among the Indian people.

*—Yakima Mission Newsletter*

---

## World Christian Women's Fellowship

*(Continued from page 33)*

churches, and for new Christians adventuring for Christ.

### August

For the World Convention in Toronto (August 16-21, 1955), that the church might realize a deeper unity and more intimate bonds of fellowship.

### September

For strength and wisdom to combat social evils, particularly those of gambling and intemperance.

### October

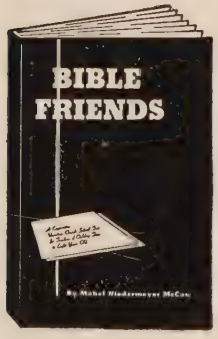
For right attitudes of mind toward daily experiences, that we may be living witnesses for Christ; especially remembering the physically handicapped, that in willing obedience they may discover new capacities for friendship and new joys in service.

### November

For all engaged in educational work, that their Christian influence may be used in the cause of Christ.

### December

For children, particularly those in Europe and Asia, who have been deprived of family life, that they may be saved from squalor and sin.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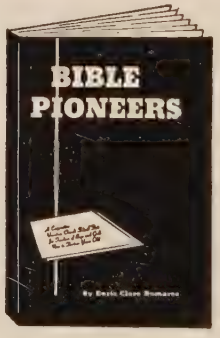


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## BIBLE PIONEERS

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# A Work of Joy

## *A New Teacher at Colegio Internacional in Asuncion, Paraguay, Tells of Her Impressions and Experiences*

By ELVIRA CESTARI*

I LEFT Buenos Aires on the afternoon of February 21 this past year and arrived in Asuncion, Paraguay, on February 24 at night. At the station waiting for me were Mrs. Robert Lemmon and Mr. and Mrs. Marshall Gilchrist, missionaries of Disciples of Christ, and Senorita Torres and Augustin Santander. As I got off the train I noticed the latter two coming toward me and they asked, "Are you the Senorita who has come to work in Colegio Internacional?"

"Si," I responded.

"Entonces vamos" (Let's go), they said.

I didn't know them nor the Gilchrists, but Mrs. Lemmon soon introduced me to them all and immediately I felt contented, for there was "something" about them that made me feel sure that the time I was to spend in Asuncion would be very happy.

### Went to See Colegio

The following morning Mr. Lemmon took me to see the Colegio. My eyes just couldn't take in everything! The only thing I could say was, "How beautiful! How big! The students with these facilities have a great opportunity to prepare themselves."

Also I remember that on that morning Mr. Lemmon told me what my responsibilities would be at the Colegio for the year, and he also added that Mr. Spice would be asking me to help at the church. I was happy, for I had always wanted to join the work of the church with that of the Colegio.

I began the year's work at the Colegio as the pre-school teacher and also as teacher of religous education in the second grades. The children have shown a great interest and a desire to learn.

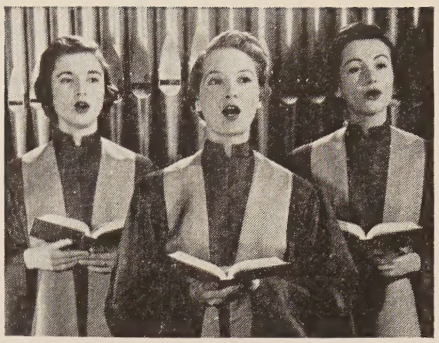
### Living in Internado

Living in the Internado (girls' dormitory) where there are girls and young women who come from different homes—some happy and others with problems and difficulties—one comes to share their problems in such a way as to forget one's own; and one's only interest and purpose, then, is to help the girls and to make them see and feel that in different moments God is ready to lead them. We also share and enjoy the happy moments as a Christian family with Christ as the center. Very recently we have been overjoyed as six of the girls have made their confession of faith in Christ.

Each Saturday afternoon at the church in Barrio Colon we have the young people's meeting. The work is not easy there, but we pray and hope that with the help of God we can see our group grow in numbers as well as in Christian fellowship.

The twenty-fourth of August marked six months that I had been in Asuncion. Actually, six months is a very short time, but I left then as though I had been here a long time, working, loving and sharing experiences, hopes and aspirations in the work. In another way the months do pass very rapidly, and it is partly due to the fact that here in Asuncion I work with joy and love.

*Miss Cestari teaches in Colegio Internacional, educational institution of Disciples of Christ in Asuncion, Paraguay.

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# HONESTY

## in Church Building Fund Campaigns

**hon'es-ty** *n.* Truthfulness; freedom from fraud, deceit. *Syn.* Honor, integrity.

Honesty is a prime requisite of every church building fund effort. It is a Christian characteristic. The word accurately describes the relationship which exists between church and member, between member and minister, between Christians.

In church fund-raising, honesty involves a completely aboveboard approach to every member. It means such things as selecting one justifiable objective and sticking to it. That one goal, the amount which the church needs to accomplish its building plans, is sought by all the members, by all committees, by all official boards.

There cannot be two goals, one announced and the other hidden, in an honest campaign.

Honesty in church fund-raising means the selection of a truthful financial goal, sought with perseverance and a reverent feeling of stewardship by one and all.

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# Here and There . . . With *World Call*

Dear World Call Readers:

Greetings from Greece, and many thanks for all the cards and letters with good wishes for a safe and happy journey. It was both. Greece is the most beautiful country I have ever seen, and extremely interesting. My most extravagant dreams anticipating all the trip might hold were far surpassed by reality. Each day exceeded all expectations. In short, as you may have gathered, I had a marvelous time.

I really went "here and there," this time not "with World Call," but on my own. Even so, World Call was an entree when I visited the offices of the World Council of Churches in Geneva and went out to the Ecumenical Institute, Chateau Bossey, at Celigny. In both places I met in person people I had previously met in print in World Call. It was like a reunion with old friends.

Jim, my son, is now located in Athens, still with the World Council of Churches, so I saw something of its work in the offices there. We drove up into the northwestern part of Greece, via Daphne, Delphi and other places of interest, and saw some of the fruits of the years of well-planned work done by the Department of Interchurch Aid and Service to Refugees. You have read about it in World Call and know there is need for such work to continue. I wish you might have shared these and other wonderful experiences with me. Maybe you can have similar ones some day, but in the meantime, keep reading World Call and travel via arm-chair.

The readability of World Call is vouched for in a letter from *Dr. Alva W. Taylor,* Nashville, Tennessee, pioneer social welfare leader of Disciples. Dr. Taylor says of the November issue, "It is so rich and readable that one has to go through it 'cover-to-cover.'" When you read World Call "cover-to-cover" you have had a world-wide journey.

A letter from *Miss Marie Hout,* Albany, Georgia, attests to the importance one of our friends attaches to reading World Call. Miss Hout writes that, "A member of First Christian Church, Albany, is giving $25 a month to be used for subscriptions to World Call." She concludes with, "Isn't this a wonderful thing for a person to do?" Indeed it is! Such a gift will eventually put World Call into every home in the church. Miss Hout did not give us the name of this generous person, but we feel that Albany is to be congratulated on having a member whose concern that all should read World Call was deep enough to prompt such a gift. I think it speaks well for World Call, too, don't you? A magazine has to be pretty good to inspire such confidence.

Sometimes we hear people say that World Call leans a little to the "highbrow" side. If I interpret "highbrow" correctly when so applied, I would say, "Well, why not!" After all, Disciples are intelligent people who are discriminating in their selection of reading matter. The high caliber of World Call appeals to them and prompts the "cover-to-cover" reading Dr. Taylor speaks of. Of course, I need not tell you all this, for you, as a World Call reader, belong in the category of "discriminating" Disciples. In the hope that you are also a "cover-to-cover" reader, I am

*Sincerely,*

Evylin R. Gribble
National World Call
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## Comparative Statements of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1954 to December 31, 1954 Compared with July 1, 1953 to December 31, 1953

| | Undesignated and Specific Gifts[1] | | Designated Gifts[2] | |
|---|---|---|---|---|
| | 1953-54 | 1954-55 | 1953-54 | 1954-55 |
| Churches | $618,379.07 | $672,620.59 | $114,531.72 | $137,879.99 |
| Sunday Schools | 154,224.78 | 153,000.98 | 5,010.28 | 6,781.03 |
| Christian Women's Fellowships | 477,950.32 | 523,924.88 | 9,492.87 | 10,150.85 |
| Guilds | 18,558.07 | 17,741.01 | 562.55 | 438.00 |
| Youth Groups | 24,159.11 | 29,156.13 | 523.85 | 625.36 |
| Children's Groups | 2,674.41 | 3,244.93 | 650.50 | 621.49 |
| Individuals | 16,332.63 | 16,005.09 | 19,435.01 | 35,971.19 |
| Grand Totals | $1,312,278.39 | $1,415,693.61 | $150,206.78 | $192,467.91 |
| CWF and Guild Totals | $496,508.39 | $541,665.89 | $10,055.42 | $10,588.85 |

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $103,415.22

# Last Column

## Bridge-building

GOD has built countless bridges to men's minds, but he has placed one limitation on himself; he does not cross the last drawbridge into our minds until we invite him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because he wants his sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.

—Frank C. Laubach
From *Channels of Spiritual Power* (Revell)

---

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and planted it, so deal with your compliments through life. An acorn costs nothing, but it may spread into a prodigious timber.

—William Makepeace Thackeray

---

## The Hundredth Stroke

Have you ever watched a stone mason split a rock? He may hammer the rock ninety-nine times and nothing happens. But on the hundredth stroke it splits.

It is not the hundredth stroke that breaks the rock. Each of the ninety-nine that goes before does its share. Each stroke counts in the final achievement.

In every era of life, every act, every thought, every deed adds up to accomplish the great goal of life. An athlete trains for one game. A mountaineer prepares for years for the climb of a mountain peak. A scientist tries a hundred experiments to secure the ultimate invention.

In the Christian life today, keeping true to high ideals and purposes brings victory. In the hundredth test, the little strokes yield joyous and helpful living.

—*Builders*

---

Father asked his children whether they had been good.

"Oh, yes," said his little daughter, "I washed the tea things."

His small son added: "And I wiped them dry."

Turning to the youngest of the trio, he asked: "And what did you do, Margaret?"

In high glee she reported, "I picked up the pieces."

—*Young People*

---

## Spiritual Hocus-Pocus

Much of our so-called popular religion is spiritual hocus-pocus. It is ridiculous to think that by the use of the proper words, God may be wheedled into the position of a divine lackey. This is a spurious type of religion that will leave disillusion and bitterness in its wake when it passes, as surely it must pass.

—Methodist Bishop John Wesley Lord

## SEVEN OUT OF TEN

Ministers, Missionaries and full-time Christian workers live to the age where they become too old to continue to serve.

## THE OTHER THREE OF THE TEN

die in active service or become totally and permanently disabled.

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